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A disability workshop led by Bert Zwiers and a signer.

'Pornography is poison'

Kathryn Mooij

ALLISTON, Ont. — Pornography is poison. Those were the words of MP Eric Lowther (Reform, Calgary Centre) but it was the message of an entire conference held in Alliston, Ont., on Oct. 17.

Organized by Nicole and Rick Aubin of Loretto, Ont., and supported by the local churches, the conference entitled "Break the Silence, was held to inform and educate people on the harmful effects of pornography.

Four speakers and interaction

with the audience broke open the issue and provided some startling statistics, including ones that showed pornography is a problem in the Christian community.

Laurie Hall, author of *An Affair Of The Mind* and main speaker of the conference, used personal experience, statistics and Scripture to demonstrate the negative effects of pornography on the body, soul and spirit.

She said people who are habitually involved in sexual fantasy are like drug addicts,

since fantasizing stimulates endorphins in the body which are more powerful than morphine. "It's something you shoot up in the recesses of your mind," she said.

Using people

Hall quoted 1 Corinthians 6:18 and Titus 1:15 and said the body is destroyed as the temple is defiled. She said when someone is involved in activities that create anxiety, guilt and embarrassment, the parasympathetic

See **PORNOGRAPHY** p. 2...

How could one not be encouraged?

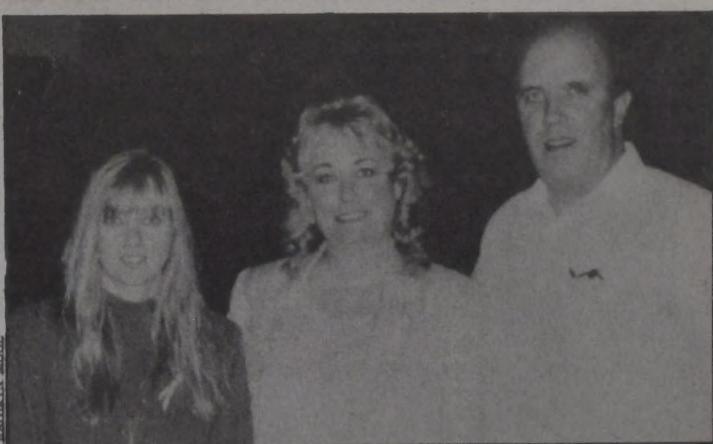
CC Staff

ANCASTER — It's the biggest event for officebearers the Christian Reformed Church has going and it took place on October 17 near Hamilton, Ont. It was labelled "A Day of Encouragement and Training" and it was intended for deacons, elders and other caregivers in the churches.

The theme was "Follow the Way of Love," and the event featured 54 workshops. Organized by the Diaconal Ministries in Eastern Canada, it was jointly sponsored by CRC agencies. Around 880 attended the day-long event at Hamilton District Christian High School, 350 of them deacons.

One of the special features this year was three workshops on people with disabilities. About 65 people showed up who have disabilities or who care for people with disabilities. Some 135 people stayed for the banquet to hear CRC *Banner* editor John Suk speak on encouraging the encouragers.

According to Ben Vandendijke, executive director of Diaconal Ministries, "It's nice to have the size, but it's even more important that everybody has something to scratch where it itches." He thought that the even registration for all workshops confirmed that this had happened.



Conference organizer Nicole Aubin (l.) with Laurie Hall, author of *Affair of the Mind*, and Jack Hall, who fought an addiction to pornography that almost ruined his marriage and job.

**The Stalker —
A bacterium
from the past**
..... p. 11



**Fall inspires
poets, including
Bea Vandervelde**
..... p. 10

**End of discussion:
Hart and Strauss**
..... pp. 12, 13



News

Pornography a problem for Christians, too

... continued from page 1

nervous system is affected and it alters the ability to view the work in a normal way. Pornographic fantasizing, she said, changed the thought process, reduced common sense, caused reduced contact with reality and affected intuition.

"Pornography encourages you to become a user of people, you cut yourself off from their humanity," said Hall.



MP Eric Lowther (Reform, Calgary Centre).

The author said pornography degrades women, distorts expectations of spouses and creates shame for people who are secretly enjoying images in magazines and videos. She quotes from a study done in the U.S. by W. Marshall which said 86 per cent of convicted rapists said they were regular users of pornography, while 57 per cent admitted direct imitation of pornographic scenes when they

committed rape.

The problem of pornography was not limited to those considered criminal. Other statistics from *Sex in America: A Definite Survey* (1994) said only 50.5 per cent of conservative Protestants said religious belief always guides their sexual behavior, but that premarital, extramarital and homosexual sex is wrong.

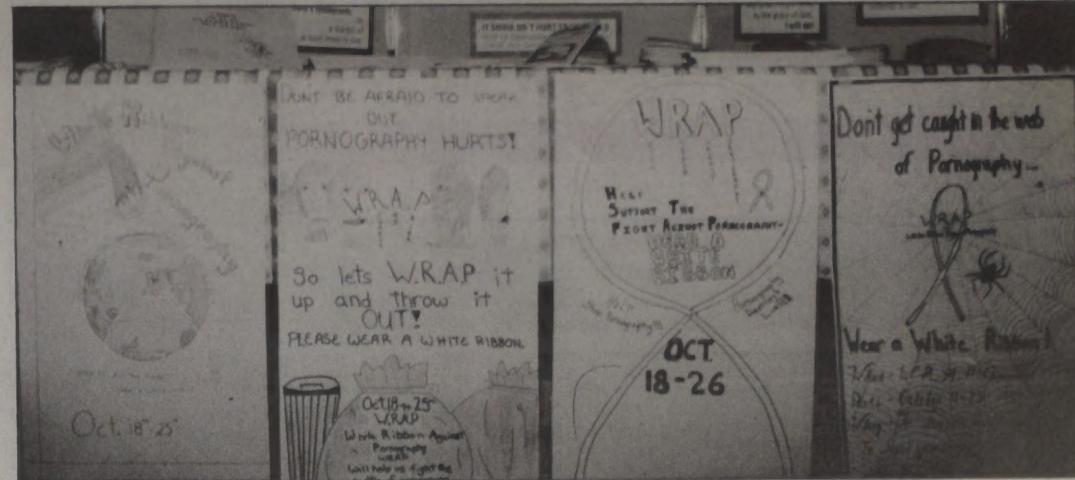
Another study conducted by the National Center for Fathering at a Promise Keepers event showed 33 per cent said they enjoyed looking at sexually explicit material, while 75 per cent said their sexual thoughts disturbed them.

"God gave us sexual desire, it is a good thing; it just has to be directed from the inside out," advised Hall.

Take three verses'

"Take three verses and call me in the morning is sometimes how the church deals with issues of sexuality," Hall charged before she gave guidelines for dealing with the problem both personally and corporately. Dolina Smith, president of Canadians Addressing Sexual Exploitation (CASE) was the second speaker of the day. "North America is in a moral free-fall, and unless we, the concerned citizens speak out, there will not be a change," she declared.

Smith asked the audience how many times they had seen a movie or television show and said, "It was good but..." because of language or sexual content. "We accept [immoral]



A display by Canadians Addressing Sexual Exploitation (CASE) of posters made by Grade 7 and 8 students

things because of artistic merit," pronounced Smith.

"When you are offended, I want you to speak out. Our silence in the past has been part of the problem," she said, later telling the audience just one complaint to the Canadian Advertising Foundation could be instrumental in removing sexually exploitative advertising from television and billboards.

Smith was emotional on the subject of child pornography. "Child pornography is the sexual exploitation of children and a child is victimized every time someone looks at those images," she declared. She said in some court cases it was argued that a child had consented to a sex act with an adult therefore it was not a crime. "Some kids will say yes for a candy bar or a sweatshirt. There should be a law that no adult can have sex with children under 18," Smith said touching on the subject of the age of consent.

No place for dominance

Smith said the Canadian age of consent (14 years old) is in conflict with the country's child pornography laws, child abuse laws, sex tourism laws and the UN definition of a child in

which the age is set at 18. She asked them to write their MPs on the matter. "The stance you take may tip the scales in the right direction," she suggested.

Richard Christy, professor of sociology and anthropology at Wilfrid Laurier University and former mayor of Kitchener, Ont., asked the audience to consider pornography in terms of distortion of human sexuality.

He suggested that stereotyping masculinity had prevented men from exploring their true sexuality and spirituality. "We need to challenge ourselves to seek a deeper meaning of human sexuality," he said, intimating that through pornography, people had substituted instant gratification, quick pleasure and lust for meaningful relationships based on reality. There is no place in sexuality for lording it over others; there is no place in God's design for dominance, competition and aggression," he said.

"In pornography we are dealing with men's disrespect, anger and competition with women," said the professor. Christy challenged the audience to use information gleaned at the conference to help and heal.

"What we [often] do in the

Christian community is shoot our wounded and there is no chance for renewal and healing. Each one of us must be kind [to others], as God and Jesus is to us," Christy said.

Ingesting poison

Lowther questioned why people who would not put poison into their stomachs were willing to put it into their minds.

The MP said that in the spring, statistical and anecdotal information on the effects of pornography would be gathered for eventual presentation to the House of Commons. On the issue of sexual abuse of children, Lowther said he had introduced a private member's bill, Bill C-284, which seeks to amend the Criminal Records Act. He explained that convicted offenders having served their time, are eventually able to apply for a pardon for good behavior. The pardon expunges the crime from the records. Lowther's bill would allow employers to access the record if the convicted person was applying for a job with authority over children.

Work where you live

He said the bill had already passed second reading due in large part to lobbying by individuals and a petition signed by 25,000. "You don't have to change the world, just work where you live," he said, encouraging people to ask their MP to support the bill.

Organizer Nicole Aubin, said she considers success to be "doing what God asks you to do," but she said she thought the conference had served to inform and educate on pornography and they plan to hold other such conferences in the future.

AN INVITATION



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News

Blind mission expands to help other disabled

Alan Doerkson

STOUFFVILLE, Ont. — The central focus of the Christian Blind Mission International (CBMI) is still healing the blind and preventing blindness, but the agency is now expanding its mission to help other disabled people.

This year, CBMI is celebrating the 90th anniversary of its founding in Germany in 1908 and its 20th year in Canada. Its main mission is "healing the blind and preventing blindness among children," says Harry Houtman, CBMI's planned giving consultant. But now CBMI works with other kinds of disabled people too.

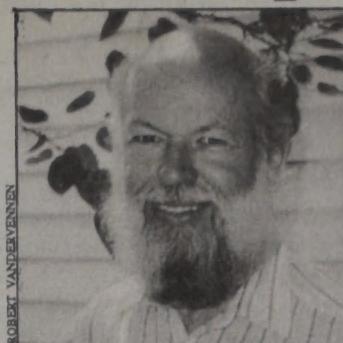
Disabled children hidden away

For example, CBMI recently started a project in Jordan which aims to help children suffering from cerebral palsy. According to Art Brooker, CBMI national director, at least 20,000

Jordanian children suffer from this disease. CBMI faces three challenges in helping these children, Brooker states.

"First of all, we have to find the children in need. This is harder than it sounds. In addition to the remoteness of some villages in Jordan, children with disabilities are often hidden away by their parents. Prejudice and superstition are often the catalysts that cause parents to keep their disabled children hidden from the prying eyes of neighbors."

The second challenge is to make orthopedic supplies for these children, explains Brooker. "This involves the building of a facility to adapt wheelchairs, to manufacture braces and calipers, and to produce orthopedic shoes for children in need. Currently, there is only one facility in the whole country which produces any kind of orthopedic devices for children. This small workshop, in the city of Amman, is only scratching the surface of



Harry Houtman

the need of children who suffer from diseases such as cerebral palsy.... We would like to expand this small facility."

CBMI plans to train Jordanians, especially the disabled, to manage this factory. Brooker stresses that disabled people have little chance for employment in Jordan. "We want to give them the opportunity that they so desperately need."

The third part of CBMI's program will be to identify young

children who are at risk of developing secondary disabilities if they don't receive orthopedic devices and physiotherapy right away.

"This part of the plan is called an Early Intervention Program," explains Brooker. "In it we train Jordanian physiotherapists to identify children between the ages of one and five who have a physical disability. Once identified, the children will receive the appropriate medical devices to prevent their disability from worsening. As well, the physiotherapists will begin treatment to strengthen these young bodies as much as possible. The physiotherapist will also train a family member who can provide ongoing and long-term care for the child." Houtman says CBMI has already raised about \$185,000 for this project.

The Canadian International Development Agency (CIDA) will be matching CBMI's contribution on a two-to-one basis,

bringing the total money raised to about \$556,000 so far.

The Jordanian project is an example of CBMI's new thrust. Instead of starting a completely new work, Houtman says "We build on what's there — we expand."

CBMI is also involved with orthopedic surgery in Kampala, Uganda. But the bulk of its work is still with sight-impaired people in more than 100 countries. "More effort is put on India than in any other single country," says Houtman, because "there's an enormous need there."

CBMI estimates there are up to 45 million blind people in the world today. Half of these are blind unnecessarily and could be cured through cataract surgery. Many children go blind each year because of Vitamin A deficiency and could be cured with simple Vitamin A supplements. CBMI works to provide both Vitamin A and cataract operations to blind people worldwide.

SMOKE ABOVE THE LANE

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Editorials

Don't make them sing for their supper

Our church collects canned and dry food for a local street mission program called the Christians in Action City Mission. I am not enthusiastic about this program anymore after I read a report in the local paper. One of the reporters of this paper decided to experience first-hand what it is like to live on the street, and so he left the comfort of his house and spent two days and two nights on the streets of St. Catharines as a homeless man.

Like the other homeless people, he lined up for food at churches and drop-in centres that provide two square meals a day for these people. And so the reporter joined others at the City Mission. But inside the City Mission building there's a sign that reads: "You must all attend chapel before each meal. Remember, it is a privilege to eat here." People had to watch nature images on a screen while the voice of a man read from the Gospels. After a 30-minute sermon about being grateful for the things we have, the street people were allowed to eat beef stew and rice, cheese, bread and spaghetti.

One man came late, wrote the reporter, and was rebuked by one of the organizers and told

that he could not eat supper here unless he attended chapel. In the end, he was allowed to sit down and eat.

Indiscriminately generous

As I read this report, I got really annoyed at the people who run this mission. In a separate article they defended their practice by saying that their first commitment is to bring people to Jesus. I can appreciate that zeal, but I deplore the tactics. How can these street people ever believe that this mission is giving them food out of love? How dare we use someone's disability or need to force the gospel message down his or her throat?

I don't believe that Jesus ever used people

that way. Yes, he taught the crowds, but no one had to prove that he or she had listened or sat through a half an hour of his preaching before he or she could be healed. Jesus was indiscriminately generous when he ministered to people. The well-known passage in Matthew 25 about the sheep and the goats does not say, "For I was hungry and you made me listen to a sermon before you gave me something to eat."

This kind of practice weakens the outreach image of Christians. We have no business securing clients for the Gospel. God will take care of that. By all means, offer street people the opportunity to hear the gospel, but after they have eaten, and on a voluntary basis.

BW

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- ◆ express opinions infused by Scripture and rooted in a Reformed perspective;
- ◆ provide contact for the Christian community.

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Why shouldn't a woman swear?

It seems that women have finally caught up with men and have started swearing as profusely as their counterparts.

An article in *Newsday* by Christina Del Valle quotes Susan Weisser, an English professor at Adelphi University in Long Island, N.Y., as saying that cursing is a way to see things as men do and "cut through all that other" expletive deleted. This professor curses all the time, says Del Valle, especially when she is with women friends and when she describes sensual experiences with the men she dates.

Women, like men, know when not to curse, of course. Swearing in front of grandparents and children is considered off limits, as is swearing in front of your superiors. One important reason why these women swear in front of their peers or underlings is that it gives them a sense of power. These women think that when they swear they become liberated like men. Other women say this is not the way to be liberated. "To be liberated is to celebrate the female, more oriented to relationships and respecting the individual," says Rosalyn Amenta, a women's studies professor at Southern Connecticut State University in New Haven.

A sign of weakness

I have often thought that swearing among men was a sign of powerlessness rather than of power. Some show a real lack of diversity in vocabulary when every other adjective becomes the "f" word. But that is only one aspect. The other aspect is that swearing is seen as a form of empowerment. Or it is practised as a form of belonging to a group. When you work in a factory or office and don't swear, you soon stand out as a strange duck — not one of the boys, so to speak.

Often people swear more when they get angry. They feel they need the explosive, shocking impact of vulgarity or irreverence to

ensure that the other person realizes how angry they are.

I can hardly blame women for wanting to show strength in a world that often renders them powerless. Too bad they have to resort to the language of weakness which men have practised for many decades.

My somewhat intended faux pas

I remember working in a Good Year factory in Bowmanville in the early '50s and soon picking up a few salty swear words. I knew what these words meant and I didn't. I was learning to express myself in the English language and my co-workers were my teachers. I remember using the "f" word in front of a woman and other men standing nearby doubling over with laughter when "Dutchie" made this faux pas. I also remember thinking, why should you not use this in front of a woman? I thought it was hypocritical of them not to swear on certain occasions.

Besides, I always made a distinction between taking God's name in vain and using vulgar language. I have always maintained that distinction as being important. I never use God's name in vain and never have, to the best of my recollection. But the occasional "f" word was somewhat interesting to me as an experiment or as a joke. But I always made sure that my small audience would not be offended and would not mistake my use of it as a false means of empowerment.

Now with the wider use of profanity among women, the hypocrisy of earlier years has somewhat diminished. But the upshot is that our civilization is becoming less civil and less respectful of others. That's my main problem with vulgarity. I had hoped that women could show men a better way of being strong. When emancipation becomes imitation, life loses its color, even if the language becomes more colorful.

BW

Letters

Marcion said it all before

Dr. Wolters is hopeful, on the basis of long knowledge of Dr. Hart, that Hart must, despite his denials to the contrary, hold to a number of essential Christian teachings as unchanging. Judging only by Hart's two recent essays in *Christian Courier*, however, Hart appears to believe that but one thing is fixed in the Christian faith. That fixed point is Hart's ability to infer what new things the Holy Spirit is attempting to teach us. At the same time, Christian dogma, the creeds and the very words of Scripture are relative and may become redundant. What this leaves him with, of course, is not the Christian faith, but the faith of professor Hart.

Hart's approach is one of "private judgment" run amuck. Hart makes it clear that he cares nothing for "an appeal to traditions and authorities." He wants to challenge Wolters and his readers to look only at Scripture texts which he then reinterprets, on his own authority. Even a little knowledge of church history reminds us that Hart's "new truth" is hardly new at all.

In the patristic period, the second-century heretic Marcion claimed that a vengeful lawgiver, Jehovah, of the Old Testament, had been superseded by the loving Father of Jesus Christ of the New Testament. Hart goes Marcion one better, claiming that the God of *both* Old and New Testaments is being superseded constantly, as revealed by the unfolding new truth that the Holy Spirit allegedly reveals in the post-apostolic period.

In other words, Hart asks us to believe that God is giving him a new revelation that may complement, or contradict, what has been given in the Scriptures. With this claim Hart has placed himself in the line of Marcion and in the modern league with Joseph Smith of the Mormons and Mary Baker Eddy and Christian Science.

Central to biblical revelation is the teaching that God who is just and holy demands that men, women and children be just and holy as well. Measured against God's eternal laws, human beings, since the original fall into sin in the Garden of Eden, have, through the witness of the Holy Spirit, come to know themselves as lost in sin, having fallen woefully short of God's laws. The good news is that God himself replaced the sacrifices of lambs and goats in the Old Testament with the perfect lamb, his own Son, in the New Testament era, to save his people from the punishment of his wrath on all who break his unchanging laws.

Jacob P. Ellens
Elder, First Chr. Ref. Church
Hamilton, Ont.

The importance of success diminishes with age

I enjoy your editorials in *Christian Courier*, but especially your realistic view on church statistics (CC October 16) in view of church membership and attendance promoting good health and happier marriages. I liked best of all how you named the church: First Church of the Gluepot. At my reading club in Holland Christian Homes (Brampton, Ont.), we talked about your editorial and we chuckled about your wise comments.

Since I am here, I know that the spirit of a close-knit community and its surroundings benefit the health and happiness of everyone. But I can't accept that happy people are always successful. No, rather: successful people are always happy. Anyone who feels beaten and a failure cannot be happy. I've been there,

many times.

Today, success does not matter to me as it did before. There comes a moment in life when you have to accept that you have reached your limit. God gives us some talents, which reach only a certain distance, and we have to be grateful for what we have received and achieved, knowing it was done only with his help.

To realize your limitations gives you peace of mind, and that, to me, is happiness too.

Thanks to people in Holland Christian Homes who have created a peaceful atmosphere, I am truly happy living here. I am still working, be it at a slower pace.

Lini Grol
Brampton, Ont.

Peter and Marja are IN, but it seems that readers are OUT.

There have been no letters addressed to these wise counsellors for some weeks. They are left to ponder a number of possibilities: a) somebody is emptying their mailbox before they get to it; b) people wanted to give them a break because they were looking after their grandchild Jasmine; c) all the questions in the world have been answered. In case of none of the above, we advise that you send your letters to: P & M, 16 Kimbermount Dr., St. Catharines, ON L2N 5V6

Financial gymnastics don't work

Once again, people get caught in their greed and quest to find short cuts for financial gain and expect everyone to feel sorry for them ('Changed definition of charitable giving threatens Christian school supporters,' CC Oct 9).

The people affected are those who tried "creative financing" to avoid the accepted norm. The rest of us followed the normal rules, paid our tuition, and had a bit of it eligible as a donation. Most of our money, however, resulted in a non-deductable direct benefit, a benefit of a

solid Christian education for our children.

When will some of these people, and these "imaginative" advisors who seem to crop up again and again, understand that if you try to do financial gymnastics you will fall flat on your face. Please pay your taxes owing, and stop spoiling it for the rest of us who follow the established rules.

Ben Vanderlugt
Markham, Ont.

Only one vision?

I expect that the Oct. 23 issue responses by Bill Los and Tony Vanden-Ende to Wildeboer's call to revitalize the church (Sept. 25) will get a fair amount of interest. Please allow me a few comments.

First of all, Wildeboer seems to be convinced that leadership should primarily be the role of the minister, and that in this role the pastor carries the vision. Although I am not completely sure what this vision is like, I can well understand Wildeboer's enthusiasm as this vision developed.

However, may I suggest that our brother forgets that there may be persons

with other visions just as valid and about which they are just as excited as Wildeboer is about his? If my suggestion is correct then the promotion of this vision as fueled by Home Missions contains an element of intolerance.

Second, Bill Los wonders, "Would this training be synodically approved or would it be leadership the Wildeboer way?" The answer seems to be a foregone conclusion, since the church members' views are already conditioned by seminars, conferences and consultations.

Dirk Velthuizen
Guelph, Ont.

Thinkbit

"This is like trying to fix a car that's going 120 miles an hour."

Said by Jorge Madrazo Cuellar, Mexico's attorney general trying to fix his country's criminal justice system.

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Education

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Job security

A few years ago, when large numbers of professionals in health and social services found themselves "pink-slipped" or given substantial handshakes in the economy's downsizing mentality, there were many people who envied the job security of teachers.

Recent graduates may have a hard time getting teaching posi-

tions with the increase in class sizes and instructional hours in the schools, but those who are under contract in various school systems are guaranteed that, barring some gross misdemeanor, they will have a job until they choose to retire. And the longer a teacher is in the system, the harder it is to justify the termination of that person's contract. Jim Keegstra taught in the public school system for more than 15 years before it was finally determined that there was justification for his removal from the classroom.

In Amsterdam, where I worked in the International School for many years, it was impossible to dismiss a teacher after he or she had been employed for a day more than two months. The only way to dismiss a teacher was to terminate the position. In one year, we terminated the art teacher position for ostensible financial reasons because it was the only way we could end the bizarre presence of the yoga-practicing (in the staff room), garlic-juice drinking (one cup a day), sculpturing spendthrift (he blew a year's budget in one month) art teacher in the school.

It took a year before the art position was terminated. Had he been teaching a grade, he would probably still be there because one cannot terminate a grade level as long as there are children who need teaching.

Walking together

Last week I was in Winnipeg for the Christian Schools International (CSI) District 11 teachers' convention to conduct some workshops on "Inclusive Education." Writer/English professor James Schaap from Dordt College was the keynote speaker on the theme of "Sharing our Walk." As a marvelous storyteller, he conveyed the caring and sharing that are crucial as we work and teach God's children in our classrooms.

However, the most poignant moment of walking together came at the conclusion of the convention when the Winnipeg teachers gathered together to pray with and for a District 11 colleague who had just been told that her contract was going to be terminated.

I had talked to this teacher early in the convention; she was a King's graduate and I had never seen her so bright-eyed and enthusiastic in the five years that she had been with us, as that morning as we talked about

her students and teaching situation. She felt welcome in the community, valued by her colleague, and excited about her students.

Unfortunately, there were only three students under her care, and so there were rumblings about budget problems and school closures. So when she was told on the second day of the convention that the school board had decided to terminate one of the two teaching positions in the school, she was probably not too surprised. But it hurt, nonetheless, because she had finally found her niche and it was being closed off to her.

Embodiment of sharing

As the two women from this school left the convention, the older colleague protested that the board could not end one contract without also ending hers; if the board chose to continue the school with its 10 students, then there would have to be a fair reassessment of which one of the two would be enabled to stay on to teach. In the older woman's eyes, both teachers were experiencing a contract termination. And if the older lost her job to the younger, so be it; she would find something else or somewhere else to go.

As I watched the two women leave, I could not help but marvel at their embodiment of the week's theme. The caring, sharing, walking together in good and bad times was very evident in the attitude and sentiments I heard expressed.

They were a formidable twosome and I could not help but feel some pity for the school board which would soon be experiencing the impact of their shared walking. It is bonds like these that are often the glue that keep our Christian school communities together when times become rocky, enrolments go down and donations are low.

As part of a school community these women were not demanding the continuation of two jobs for 10 children, but they were insisting on fairness, mutual discussion, involvement in decision-making. Walking and sharing together has implications for all those involved in providing schooling — it is too bad that there were no board members present to hear Schaap's wonderful narratives of love and care.

Alyce Horzelenberg Oosterhuis teaches education and psychology at The King's University College in Edmonton.

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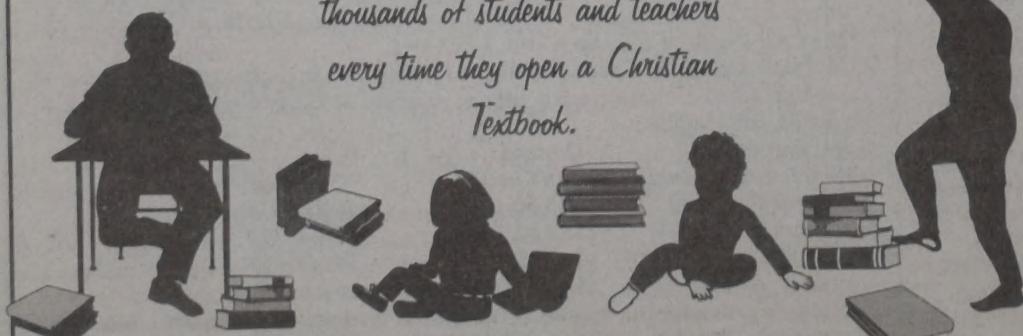
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Books

When the seas were clean and friends were true — and Britannia ruled the waves

Marian Van Til

The Hundred Days

By Patrick O'Brian

New York; London: W.W. Norton, 1998. ISBN 0-393-04674-5. 281 pp. Hardcover. \$24 (US).

Last spring a friend of mine, a voracious reader, mentioned to me a writer with whom I was unfamiliar: Patrick O'Brian, now 84 years old, Irish by birth, French by long residence, astonishingly erudite world citizen.

O'Brian had written a long series of historical sea novels, said my friend — 18 of them, if one could believe it! — beginning in 1970 with a book called *Master and Commander*.

They are exceptionally interesting if one loves sailing and naval battles in an earlier age, my friend Dave said, but much more so for O'Brian's exquisitely researched weaving of a complex fabric of late 18th-early 19th century life. That life is especially illustrated by two most interesting characters: a ship's captain and the ship's surgeon, whose friendship is the best-drawn in all of English literature, asserted Dave.

From the intricacies of this fictional yet solidly grounded historical cloth emerges everything you ever wanted to know about sailing "tall ships"; about the British Royal Navy and its customs and attitudes; about social life in Britain at the time; about political history in the Napoleonic era in Britain, France, the United States, Chile, Peru, and even several remote Islamic kingdoms; about the classical music of the time; about medical treatment in the waning age of "the humors"; about the English prejudice against Catholics; about the eating and drinking habits of the English and French; about ornithology, botany and other "natural philosophy" in a dozen corners of the then still mostly pristine globe.

Not for women?

But there was just one thing, Dave warned: it was his impression that women didn't tend to like O'Brian's books. Character development is rather slow; the characters are mostly men; and the world portrayed was very much a "man's world." Then too, the books are full of what may strike especially female readers as the highly technical

(and perhaps off-putting) language of three-masted sailing; and of lengthy accounts of naval battles, albeit populated with the books' protagonists as well as with historical figures.

Well, I couldn't let that brazen gauntlet lie. So when Dave kindly offered to lend me the first couple of volumes of his O'Brian set to see if I liked them, sending them to me from his home in El Salvador, I rose to the challenge, thanked him profusely and plunged in.

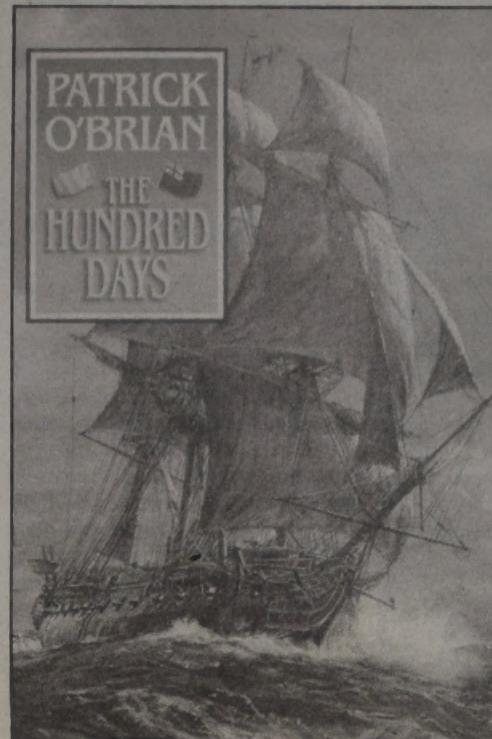
Hooked on O'Brian

That plunge felt at first, I imagined, like the deep end of a shark-infested pool. Though I didn't want to get out, I wondered for several chapters whether a glossary of nautical terms might increase the likelihood of my survival. When I joked about a glossary to Dave, he informed me that such a book *did* exist as a companion to O'Brian's series, and promptly lent his copy (I now have my own, updated second edition).

I have spent countless evenings since spring devouring book after book in what is commonly referred to as the Aubrey-Maturin series. In fact, when I finished the series, I started over, as I've discovered many O'Brian readers do. I'm currently near the end of volume 2, *Post Captain*, and am seeing nuances I wholly missed the first time around. I've also run across, on the Internet, numerous other women who love these books. (To enhance my enjoyment, my husband gave me a copy of the *Oxford Companion to the Sea and Ships* as an anniversary present in September!)

Also in September, the 19th book in the series was released: *The Hundred Days* (referring to Napoleon's 100 days of freedom after escaping Elba, before meeting his Waterloo).

It's safe to say that if one's world can be changed by books (and surely, that possibility is what makes avid readers avid readers, isn't it?), then mine has been significantly changed by O'Brian and his Captain Jack



Aubrey and Dr. Stephen Maturin.

The saga elicits a deep fascination for 18th century sailing ships. And for me, music being my other career, the numerous references to composers and specific pieces which O'Brian so accurately weaves into the lives of the violin-playing Aubrey and cello-playing Maturin are delightful (there are related CDs available: so far, two highly enjoyable volumes called *Evenings With the Captain*, which contain performances of some of the chamber pieces mentioned in the books).

Mechanics and human drama

These stories are really one long continuing story which, to date, has followed Aubrey and Maturin from young, single, periodically foolish men, barely 30 in 1801, to wiser, married (one now a widower), aging men in their mid-40s.

The attraction for readers lies in O'Brian's unique ability to combine historical, social detail with finely wrought human drama and insight. The more so because the language is never anachronistic: one never feels like he or she is in the near-21st century looking back to a time 180 years ago.

The reader feels, instead, more like a contemporary of the characters, a well-informed friend on one of Aubrey's ships, who gets in on all the action,

naval and personal.

For those who love character studies (and most female readers do), Jack and Stephen provide a most delightful and provocative contrast in both appearance and character:

Aubrey is a large, tall, bright-blue-eyed, yellow-haired Englishman whose face nearly always reveals his innate, good-natured ingenuousness. Jack, who lost his mother when barely breeched, is keenly intelligent, but not a

man who reflects deeply. Often, his biggest challenge, whether in dealing with admirals or women, is to keep his feelings in check.

A person also of tidy personal habits (reinforced by the Royal Navy's required ritual obsession with cleanliness), Aubrey is a thorough navy man. He's had little formal education but has a shrewd head for mathematics and an acute instinct for sailing, and over the years has become a masterful navigator and expert astronomer — the modern "scientific" sailor of the time.

Maturin is the moon to Aubrey's sun. An Irishman who grew up in Spain, he is a short, dark-haired, wizened, sloppy little man with pale, piercing, often reptilian eyes. A very private man — that quality having been more finely honed by his activities as an intelligence officer for the British — he is given to esoteric but insightful (and often humorous) musings on human nature, often as exemplified in his friend Jack. Maturin is no doubt O'Brian's alter-ego, and becomes the more developed of the two as the books progress.

Maturin is wholly a man of science: both a trained physician and a natural philosopher. He spends all free moments observing flora and fauna and making copious notes and drawings — which may be used in the writing or giving of papers on various beasts and

their make-up.

Stephen, while becoming renowned in the navy for his quick ability to "have off" an arm or a leg maimed or infected in battle, will always remain, in sailors' eyes, a "lubber" — not safe to be left alone on ship for fear of him falling down a ladder, or pitching off the maintop (the lookout's platform on the main mast), or plunging into the sea while trying to get ashore.

Another fascinating divide is the friends' religious outlooks. Though not devout, Aubrey is a church-going Anglican. Maturin is a practising Catholic. This difference provides many interesting and occasionally painful moments, yet all they suffer together binds them as "particular friends," as the phrase of the time had it.

The above may demonstrate O'Brian's adeptness at characterization, and why we emerge from these tales feeling like Aubrey and Maturin are our dear friends. There are countless lesser characters, too, equally colorfully drawn.

Age catching up

The cast of characters emerges mostly quietly, slowly, in the understated fashion consistent both with that time and O'Brian's own style.

All that said, *The Hundred Days* is not (by far) the best in the series. It is somewhat uneven in plot, and elongates several minor incidents while dealing with the deaths of two important characters in a most perfunctory manner.

O'Brian's own wife of many, many years died recently; it seems quite possible that his own grief impaired his prodigious story-telling ability here, while the publisher's deadline may have loomed. He seemed to need to have several characters die, particularly the most prominent female character, but then seemed ill-equipped to deal with the death.

Yet if O'Brian, at age 84, is "losing it," what he still possesses as an author far surpasses what many writers possess at the peak of their powers.

Plunge in and try the series, but it is highly advisable to read them in chronological order (Norton's volumes are numbered on the spine; Harper's aren't, but the books are listed in order inside the front covers.) And as Aubrey or Maturin would say: "I give you joy of your discovery."

Church

Apartheid church urges joint worship, stops short of endorsing merger

JOHANNESBURG, S. Africa (EP)—South Africa's Dutch Reformed Church, which once taught that racial separation was biblically justifiable, voted Oct. 15 to encourage unity between white and nonwhite congregations.

However, delegates to the church's national synod stopped short of embracing a measure that could have opened the door for a merger with the black and mixed-race Uniting Reformed Church.

The synod voted nearly

unanimously in favor of a resolution which called apartheid "sinful." In so doing, it was reinstated in the 75-million-member World Alliance of Reformed Churches. South Africa's church was suspended in 1982 because its racial teachings violated Scripture.

However, the church still stopped short of endorsing racial equality as an official church doctrine. Leaders of the Uniting Reformed Church said they would consider a merger only if the Dutch Reformed Church adopts the Belhar Confession, which endorses racial equality

and civil rights, and repents for past misuse of Scripture to support racial inequities.

Delegates voted instead to encourage church leaders to find ways to change attitudes within local congregations, including holding joint church services with non-white churches.

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Graham crusaders 'feel the power'

TAMPA, Fla. (religiontoday.com) — Audiences averaging 64,500 filled the stadium in Tampa, Fla., during the Billy Graham crusade Oct. 22-25. An average of 4,900 people came forward each night to make a commitment to Christ, Graham's ministry said. Crowds filled Raymond James Stadium and spilled over onto a seating area in the parking lot to watch the crusade on a large JumboTron screen.

Graham preached about the cross of Christ, contrasting it to the emblem of the National Football League's Tampa Bay Buccaneers, a skull and crossed blades, which is displayed throughout the stadium. He contrasted the NFL's "feel the power" to the power of the gospel to change people's lives.

"God is speaking to us and saying, 'We need revivals — from the President on down. I hope that all of you will be in a spirit of prayer, that we will see a mighty outpouring of the Spirit of God. If it happens, the news of it will reach all over the

country.... We are endangered by leaving God out of our lives. We need a spiritual awakening from top to bottom."

Crusade chairperson and motivational speaker Peter Lowe, Tampa Mayor Dick Greco, Florida Gov. Lawton

Chiles, and former U.S. President George Bush also addressed the crowd. The Saturday youth night, featuring contemporary Christian bands and Graham's preaching, was broadcast live on the Internet.

Baptism by ... fire truck?

CHARLOTTE, N.C. (EP) — About 3,000 people were baptized Oct. 11 by fire hoses at the United House of Prayer for All People, a predominantly black Pentecostal church in Charlotte, North Carolina.

The church usually holds baptismal services in a swimming pool, but that building is being renovated. The church expected to get fire hose help from the Charlotte Fire Department, but city attorney Mac McCarley determined that using a city fire truck for a baptism would violate the separation of church and state.

At the last minute the Newell Volunteer Fire Department — a private, non-profit corporation — stepped in. "We feel blessed to have been asked to provide a helping hand," said Chief Rhett Mahaley.

Water sprayed from the hoses at 150 pounds per square inch, rose 50 feet into the sky, and fell on waiting baptismal candidates. The church invites people to get baptized each year, if they so desire.

Can Russian Orthodox be conscientious objectors?

Lawrence A. Uzzell

MOSCOW — (Keston News Service) If a young Russian is a believing Orthodox Christian, can he tell the secular authorities that his religious and moral convictions forbid him to serve in the military? Not according to the Moscow Patriarchate, a spokesperson for which said on October 15 that "the question of alternative service does not exist for us Orthodox."

Fr. Fyodor Sokolov, liaison between the Russian Orthodox Church and Russia's armed

forces, said, "It is the holy duty of every Orthodox young man to serve his country."

Fyodor confirmed that the Patriarchate took no position on legislation recently defeated in the Duma which would have guaranteed the right of a conscientious objector to be exempted from military conscription and enrolled in some form of alternative service. The lack of a statute providing concrete procedures to implement this right has made it difficult for pacifists to exercise it, even

though it is formally granted by Russia's 1993 constitution. The priest said the legislation "would matter for other confessions," but not for the Orthodox.

Keston asked Fyodor whether he agreed with Russian defence officials who have said that it is impossible in principle for an Orthodox believer to be a pacifist. He replied that an Orthodox Christian "can be a peacemaker (*mirotvorets*), but must be a defender of his fatherland."

The Russian word "mirotvorets" is used in the New Testament phrase "blessed are the peacemakers" and is the equivalent of the English "peacekeeping forces." 197 military troops from neutral powers assigned to enforce peace agreements in places such as Bosnia.

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Church

God and the rhetoric of Kingship

"You will drink the milk of nations and be nursed at royal breasts" (Isa. 60:16, NIV).

"You shall suck the milk of nations, you shall suck the breasts of kings" (Isa. 60:16, NRSV).

Although it is not immediately evident in English translation, the whole of Chapter 60 in Isaiah is addressed to Jerusalem or Zion, personified as a woman. This point is much clearer in the Hebrew original, because all the relevant pronouns and verbal forms are feminine singular. The entire chapter promises all kinds of future blessings to Zion, which of course stands for the people of God of all ages.

But what are we to make of the strange promise of the above-quoted verse 16 — especially when we bear in mind that the wording of the New Revised Standard Version is literally what the Hebrew says?

On one level, the answer is clear enough. In the eschatological future, Zion, the people of God, will receive nourishment and sustenance like a baby at the breast, from the non-Israelite nations (the Hebrew here has the word *goyim*) and their kings. In the great future of promise, even nations outside of God's covenant will provide for his covenant people.

The promise is similar to the one found in Verse 5: "To you the riches of the nations will come." This, in turn, reminds us of Rev 21:24: "The nations will walk by its [the Lamb's] light, and the kings of the earth will bring their splendor into it [the new Jerusalem]."

Reversal of genders

But what about the strange imagery here? We would expect the female component in this metaphor to be nursing mothers, but instead it is the nursing child, Zion, who is female, while the ones breast-feeding her are kings, not queens. How can we account for this strange reversal of genders?

Part of the answer is, no doubt, that Jerusalem is regularly personified as a female figure in the Bible, and that in general the relationship between Israel and her God is frequently depicted in Scripture as that between a wife and her husband.

Another part of the answer may be that this imagery of king-as-mother was part of the rhetoric of kingship in the ancient Near East.

Christian groups in U.S. charged with 'disproportionate clout'

WASHINGTON, D.C. (religiontoday.com) — Christians are allegedly trying to remake the American Constitution, a report by a pro-choice group charges. Janet Benshoof of the Center for Reproductive Law and Policy said the report shows that 12 Christian

organizations "wield disproportionate clout in the public sphere." The groups named include the National Right to Life Committee, the Rutherford Institute, Regent University, Christian Broadcasting Network, and the American Center for Law and Justice.

Groups responding to the report called it ridiculous. The comments are "propaganda ... to play on some anti-religious bigotry," National Right to Life Committee spokesperson Doug Johnson said. His group is not affiliated with any religion but most of its members are

There is still time to 'shatter the silence'

Dan Wooding

CHICAGO, IL — An urgent appeal for more churches in North America and around the world to "Shatter the Silence" and become involved in the International Day of Prayer for the Persecuted Church on November 15, has been issued by Steve Haas, president of Prayer for the Persecuted. (The ministry's website is at: www.persecuted-church.org.)

Haas, a former pastor at Willow Creek Community Church in South Barrington, Illinois, who is the U.S. director of this huge event, said in an interview, "In three short years, the International Day of Prayer for the Persecuted Church has become the single largest prayer day event in the world. No community of religious faith could be more deserving of our support and acknowledgement than those who suffer for the sake of Christ, a group that numbers in the hundreds of millions worldwide."

"But the hour is critical, and more churches are needed to awaken to the plight of our family worldwide and join this united stand of Christian unity. It is not too late to become involved."

Haas said that the International Day of Prayer "is not about differences in polity or programs, but people of God responding to their family with understanding, prayer and appropriate action."

Haas added, "By unifying in our corporate witness, we give witness to our Christian family that they are not cut off, not isolated, but that they are cared for, prayed for and the object of our support. In the same way any of us would become engaged if we were to learn of our own families' negative predicament, it is critical we respond when we learn of our brethren in beleaguered communities of

faith worldwide."

The number-one request of the persecuted church is for our support in prayer, says Haas. "Not everyone can travel to another part of the globe and stand in solidarity with our brothers and sisters, but all of us can touch them in prayer. We have seen miracles happen this year due to the intercessions of the saints and now is no time to rest on our laurels while our Christian family face some of the most violent treatment known to [humankind]."

You and your church can still participate. Most churches are utilizing suggestions and materials contained in a 15-dollar, still available resource kit (video, magazine, prayer map, octavo, leadership sheets, brochure; see review, CC, Oct. 16 — in Canada, please order from one of the Canadian sources below).

In Canada, kits can be ordered from the Evangelical Fellowship of Canada (EFC); (905) 479-5885; from Open Doors (905) 821-6303; or from Voice of the Martyrs (VOM) 1-800-29-VOICE.

In the U.S. call toll-free 888/LetsPra (538-7772).

Marriage annulment too easy: Pope

VATICAN CITY (EP) — Pope John Paul II told U.S. bishops Oct. 17 that annulments are being granted too easily. The American Catholic Church grants proportionately more marriage annulments than any other segment of the Catholic Church. The Catholic church does not permit divorce, but will grant an annulment in certain situations — which has the same practical effect.

The Pope cautioned that annulments "should be a last resort," otherwise they will be seen simply as "divorce under a different name."

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Chapter & Verse



Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
● Al Wolters

An ancient Sumerian royal inscription (24th century B.C.) refers to the king Lugal-zage-si as "the counseling mother."

A Phoenician inscription of the ninth century B.C. (a century before Isaiah) says of king Azitawadda that "Baal made me a father and a mother" to his people.

Another royal inscription from about the same time says of king Kilamuwa in northern Syria that his subjects were disposed to him "as a fatherless child is to his mother."

Literary conventions

These inscriptions from Israel's environment seem to suggest that it was not uncommon for a king to describe himself as a mother — that it was, in fact, part of the standard rhetoric of kingship in biblical times. Such a rhetorical tradition would illuminate not only this verse in Isaiah 60, but also other places in the Old Testament where God, the universal King, is compared to a mother.

Nevertheless, it seems startling to us to depict kings as suckling children at their breasts. I suspect that the perceived incongruity is more a matter of contemporary literary conventions than anything else.

I find it striking that the image of nursing kings was considered quite appropriate in the Preface to the King James Version of the Bible (published 1611), where we read the following: "...Those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts ... livelihood and support."

The allusion here is to British monarchs (specifically Elizabeth I and James I) who supported the Protestant clergy at the time. A biblical image which may strike us today as jarring or incongruous was considered perfectly ordinary in another age.

Dr. Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ontario. He recently published an article on "Cross-Gender Imagery in the Bible," from which the above is excerpted.

motivated by religious beliefs, he said.

"I think the majority of pro-life Americans are people of some religious faith but that's true of Americans in general," Rutherford Institute President John Whitehead said Benshoof's claims are absurd.

Poetry by
Beatrice Vandervelde

Cobweb

A frosted cobweb,
 sunlit,
 shimmers between tall grasses --
 a dazzling feathered ferris wheel.

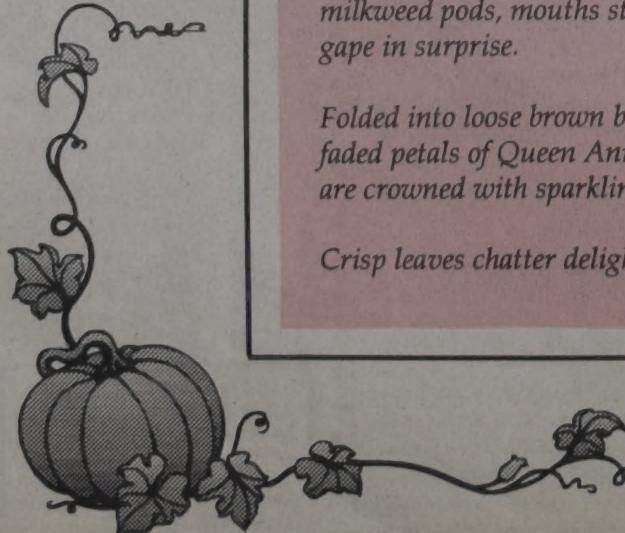
Early Frost

*The sun lights up the hillside
 in muted pumpkin tones,
 reveals the valley painted gray.*

*Tall grasses are framed in white,
 evergreens sport silver linings;
 milkweed pods, mouths stuffed,
 gape in surprise.*

*Folded into loose brown buds,
 faded petals of Queen Anne's lace
 are crowned with sparkling diamonds.*

Crisp leaves chatter delight.



Agawa Canyon

Silver snake
 glides into the leafy gorge
 on glistening steel.
 Once stopped, hundreds of colorful figures
 pour out to explore the woods,
 follow trails, or climb
 the hillside to a majestic view.

He huffs and puffs
 as he lumbers up the steep stairs.
 How much further?
 Can he make it?
 He tarries at a landing;
 his breath quick, short gasps.
 Enviously he watches children
 scamper up and down the wooden stairs,
 quick and eager as squirrels.
 Was he ever that nimble-footed?
 He climbs again, holding his chest.
 A few steps and he halts,
 rests, gulping air.
 Bit by bit he clammers higher
 until at last he joins the victors
 at the summit. His wretched body
 revives in autumn glory.

Grey Mourning

Golden tree tops
 float above the fog bank
 like half moons

 await Sol's warm kiss
 to burn away the mist
 and find their feet

The Greens

in the early morn
 mist rises from the pond
 as incense to its maker
 the close-cropped green
 is white with frost
 but on the hillside, sunlight
 makes pumpkin-colored trees glow.

Debt forgiveness is like a restart button

Michael Geisterfer

Third World Debt and the politics of forgiveness: a cure for the Asian flu? Perhaps. But it's tough medicine for a disease that didn't start in Asia.

In the foyer of the World Bank building in downtown Washington, a huge globe hangs suspended in space, dangling from an almost invisible steel thread anchored three stories above it. It is a tenuous illusion, this floating globe, but if any of the economists or financiers scurrying underneath seem worried about it crashing to the ground, they don't show it, preoccupied as they probably are with a much more likely scenario: the crash of the global economy.

While all eyes seem fixed on Asia for a clue as to what might be causing this grave economic crisis, it might be worthwhile to cast a glance into the heart of impoverished Africa where, it would seem, this virus has been breeding for quite some time already.

'The Stalker'

There have been reports coming out of the tiny, neglected countries of Togo, Benin and Niger about a bacteria infecting their young children, a bacterium that hasn't been seen since the Nazi concentration camps over 50 years ago.

In the villages of Niger they call it The Stalker. It strikes mainly the young and vulnerable, and eats away at the soft tissue of their faces, leaving them horribly disfigured, like victims of leprosy. A recent Oxfam report predicts that if nothing is done to stop this disease, tens of thousands of children will die before the year 2000.

This is not some rare disease that requires millions of dollars of research to fix. It is a simple bacterial infection that could be stopped with an antibacterial cream, or a mouthwash. It is an embarrassingly simple problem. At least on the surface.

But in Niger, the simple



things that could be done to save the children are complicated by economics and politics, by idealistic decisions that were made years ago by apparently enlightened and well-intentioned economists like former World Bank president Robert McNamara and theoretician John Maynard Keynes.

Both of these men believed that poverty was a blight on the global landscape that could be easily remedied by huge injections of capital in the form of loans to developing countries. Money would act as a stimulant, waking these economies up and catapulting them into the 20th century world of consumerism and materialism. This belief was like a sacred code to them, a religion that their followers embraced with blind, uncritical

devotion.

The cost of debt

Today, countries like Togo, Benin and Niger, to name just a few, spend approximately three times more than they import in foreign aid just to service their huge foreign debts. Which is why they can't afford simple things like mouthwash and antibacterial cream to fight The Stalker.

In an ironic twist, the World Bank has just completed its own study of this problem, concluding that while foreign aid may have the desired effect of stimulating the economies of certain countries, it often has quite the opposite effect. The difference? Some countries

know how to handle huge influxes of foreign capital. They already have the infrastructure and savvy to know where to put it to work. Again, most don't. They don't need money as much as steady, patient, long-term education and support.

In the meantime these countries are being crushed under the weight of foreign debt. One of the ideas being bandied around the corridors of the World Bank these days is the notion of a new Marshall Plan: wiping the slate clean — forgiveness.

This is not something that Robert McNamara would likely have supported, going against the very grain, as it does, of the economic religious orthodoxy he helped create. Yet it may contain a clue to unraveling the

mystery surrounding the Asian crisis.

Question materialism

Forgiveness is like a safety valve, a restart button. You push it and start all over again, not just with new money but with an entirely different set of assumptions. As the global economic meltdown continues, opportunity is in a sense being forced upon us. Opportunity to question the fundamentals of our belief system, to see if they really work. Perhaps the most fundamental and flawed of all of our assumptions is that materialism is inherently a good thing. That unfettered progress is both desirable and achievable.

We should begin with a year of Jubilee. Forgiveness.

Maybe it isn't.

Maybe the conundrum facing international financiers should not be in transforming every individual on the face of the earth into a mass-market consumer, but rather in insuring simply that each one of them has enough food to eat, a roof over their heads and the medical support necessary to insure a healthy life.

Ironically, all efforts to create a global marketplace have resulted in the creation of precisely the opposite: impoverishment, disease and indebtedness. From the perspective of those ravaged by disease and living on the edge of starvation in the slums of Niger, now would be a good time for us to reconsider our priorities.

We should begin with a year of Jubilee. Forgiveness.

For the past 10 months Michael Geisterfer has been working with a small team in Washington, D.C., doing consultation and media training with executives of the World Bank. He has since set up his own consulting firm in Ottawa, Intermedia, to do the same with smaller organizations, helping them tell their stories to the media.

All good things must come to an end

Hendrik Hart

The editor, for now, has closed the running discussion of "timeless principles" and has offered me space for a short final piece. Important differences no doubt remain, but others may have been resolved. Closer agreement will remain unexplored for the moment, however.

"The Spirit will always continue to use Scripture's language to guide us, and that we will always legitimately speak that language to one another in the context of faith."

I appreciated and learned from all contributors. I regrettably cannot specifically respond to any of them. Instead I will briefly summarize some issues that I believe need more closure. If any persons or groups wish more discussion, I am available.

The language of faith

Whatever I said and will still say about timeless principles, I want to stress that the Spirit will always continue to use Scripture's language to guide us, and that we will always legitimately

speak that language to one another in the context of faith.

Preachers will always have authority to continue to proclaim God's call to obedience. The "always" of faith remains legitimate even when there is philosophical gain in understanding that there are no timeless principles. This distinction is not superficial.

Laws effected by time

By "principle" I had in mind law or rule. These are not timeless in Scripture, because God intends them to be affected by time. God's law can be adjusted, changed. Change does not mean "disappear." It means "different from what it was before."

Trusted Reformed theologian Herman Ridderbos wrote (in *Heilsgeschiedenis en Heilige Schrift van het Nieuwe Testament* [The History of Salvation and Holy Scripture in the New Testament]) that Scripture's "manner of expression and the form it has been given in various ways show the character of being temporal." He writes that there is good reason to ask: "What is it taught us with the authority of the apostolic word and what is not so taught?"

Ridderbos expressly denies

that "the doctrine of the New Testament in all its expressions, concepts and presentations is timeless." This can go quite far, as is clear from Hebrews, which finds fault with God's Old Testament covenant (8:7-8; or also 7:18).

In this connection two issues aroused the most controversy: the fear of the Lord; and the work of the Spirit in the New Testament era. About each a brief remark.

Fearing the Lord

My thesis was that the commandment "fear God" is no longer suitable in the New Testament to sum up our relationship to God, as was done at the end of Ecclesiastes. The fear of God is still mentioned in the New Testament and the centrality of love is already in the Old Testament. But a fundamental change occurs when fear is no longer fit to summarize our relation to God.

Reformed stalwart G.C. Berkouwer writes (in *De Zonde I* [Sin, Vol. 1]) that "apostolic preaching no longer summons the congregation to fear." With regard to our own sinfulness we must both fight and not fear. "The entire New Testament can be fully understood only in this manner." He points to *Belgic Confession*, Article 23, which states that we should not, like Adam when he had sinned, fear God's approach; even when we, too, have sinned.

More can be said and difficulties remain. But I read reliable Reformed scholarship, the Reformed confessions and the Bible as speaking of astounding change regarding our fearing God. Berkouwer points, as I did, to 1 John for a confirmation of what he writes. But there is also Romans 8:15: "For you did not



The Descent of the Spirit, by Jonnard

receive the spirit of slavery to fall back into fear...."

The Spirit of newness

This brings me to the Spirit in the New Testament. I agree that we are not apostles and that all Scripture is normative. But I maintain, too, that the New Testament proclaims a new prophetic responsibility to which the Spirit restores all who have faith: to hear the Spirit as Peter did on the rooftop.

Based on that experience, Acts 15 grants non-Jewish Christians freedom to find their

own way in the Spirit. Was this an interim solution? I read it as characteristic of the New Testament view of those who, in the Spirit, belong to Christ.

We are called, following the guidance of the Spirit in interpreting the normative and canonical Scriptures, not only to write "contemporary testimonies," but, as well, to give shape to contemporary moral codes, socio-economic principles, church order and more.

I pray that, in the Spirit and in submission to the Scriptures, these discussions will continue in love and without the fear of censorship or suspicion.

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Giving contemporary form to creational principles

Danie F. M. Strauss

Dr. Danie Strauss of South Africa has written a response to the Hart/Wolters debate which in many parts is too philosophical and technical for most readers of CC. We decided to glean some important and less abstract parts of his response and publish them here. Those who are interested in the full text can e-mail us at cceditor@aol.com and we will gladly send it to them.

In recent issues of *Christian Courier*, we have witnessed a critical confrontation between Henk Hart and Al Wolters. The table was set by the notion of

Old Testament Israelites understood the commandment to mean? Not at all! In the Old Testament situation a man was not only allowed to have more than one wife and more than one concubine, he was even allowed to have sexual relations with an unmarried woman as long as he was willing to take her as wife or concubine after his involvement with her!

Without doubt the positive content of this covenant word was different from the way in which we give form to the ethical relationship between husband and wife today.

On what grounds, with what criteria, can we judge our dif-

ference to the original creation: in principle, no one may divorce, even as a person's sinful heart and its antinormative acts (cf. Matt. 15:19) requires it factually.

Only with an appeal to the creational principle of marriage do we gain a measure which liberates us from the arbitrariness with which virtually any situation could be seen as conforming to the Old Testament commandment.

The central unity of God's law and the religious fullness of God's claim on whole-hearted loving service is expressed differentially in the diversity of creational structures — linked to the historical level of development (differentiation) and disclosure in effect in a particular civilization.

The tooth principle

The principle of punishment relevant to fault, for example, is a deepened legal-ethical principle that is fundamentally different from the strict responsibility for outcomes evident in undisclosed legal systems (e.g., the talio principle in the Old Testament, known as the "eye for an eye" or "tooth for a tooth" principle). In the talio principle the ethical aspect of moral love had not yet deepened (opened up) the meaning of the juridical aspect of reality, since the attitude of the actor was neglected, and only the consequences of the act were taken into account.

In an ethically deepened, or disclosed legal system, the death penalty can only be considered as an application (positive expression) of the underlying (deepened legal-ethical) principle of punishment according to fault. Other applications of the same principle could be, e.g., life imprisonment or an even shorter term, depending on the degree of mitigating circumstances which may be present.

God's creational will for humankind approaches the latter in the form of constant points of departure, and humankind's calling is to give concrete effect to these points of departure as cultural shaper, according to the unique historical circumstances of a particular cultural period. Without foundational constant principles it would be impossible to speak of adaptation, dynamics, concretization, application or positivization.

How would we counteract claims that the intention of the covenant word quite justifies one man to have three wives, or one wife three husbands? In this way any arbitrary situation would be justifiable by claiming that contemporary practice is in accordance with the commandment. This would lead to complete normlessness.

In the beginning

What happened when Jesus was approached by the Pharisees with regard to divorce? Christ held that what God has put together, no person may put asunder, to which the Pharisees replied by asking why Moses prescribed the use of a letter of divorce. Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning" (Matt. 19:8).

Jesus appeals to the beginning — "In the beginning God created the heavens and the earth" (Gen. 1:1). This is an

appeal to the original creation: in principle, no one may divorce, even as a person's sinful heart and its antinormative acts (cf. Matt. 15:19) requires it factually.

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who always sacrificed both on their own behalf and on behalf of the people; Heb. 7:27), a change in priesthood required a change of law (Heb. 7:12). This is why we celebrate Sunday, the first day of the week, since the new covenant is no longer bound to the celebration of the Sabbath (the seventh day of the week).

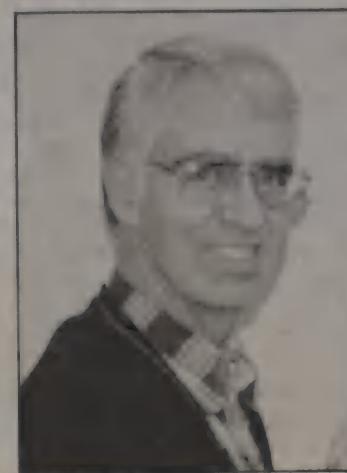
In Christ there is a Sabbath rest for the chosen people of God (Heb. 4:9), a restoration of the paradise order of peace and obedience in all activities of life in God's kingdom come, and coming.

A common point of reference

If we do not distinguish between principle and positivization the inevitable outcome will be biblicism — the ism that aims at upholding the authority of the Bible but cancels it by holding on to the unbiblical expectation that unique historical positivizations universally hold (are universally valid) for all times and places.

To sum up: there are no "timeless principles." Instead, we should speak of creational principles, which are universal and constant starting points for human action. But these can be made valid only by human subjects who, as competent organs with free and accountable will, are capable of giving positive form to the normative appeal of underlying principles.

Both Hart and Wolters could have paid more explicit attention to the distinction between creational principles and historically conditioned positivizations — as such, perhaps the key issue of a biblical hermeneutic.



Dr. Danie Strauss

The Sabbath commandment is perhaps the most obvious in this regard, since it is completely interwoven with the Old Testament tabernacle and temple orders of worship, with the particular position of the high priest, all of which is part of the whole people of Israel, which is supposed to be holy as God is holy (cf. Lev. 19:2).

The holy cultic days did not exist to make the people holy, since Israel was supposed to be a royal priesthood in all her covenantally obedient activities. Thus the people had to regularly recall cultically (including a variety of festivals) God's mighty deeds of care and redemption.

Once Christ, priest-king in terms of the order of Melchizedek, sacrificed himself (differently from the high priests

Dr. Danie Strauss is dean of the Faculty of Humanity at the University of the Orange Free State in South Africa, and head of the Dooyeweerd Centre at Redeemer College in Ancaster, Ont. He lives in Bloemfontein, South Africa.

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Comment

No sleighs to Grandma's house anymore

Dear Adrian,

As we reflected on our burst of enthusiasm last month about the joys of downsizing, we both got in touch with the more sober side of making a move like that. Transitions and moves always involve loss as well as gain, and perhaps we need to talk about that too.

Do you remember the Charlie Brown Thanksgiving Special televised annually in which the children are happily singing the old song "Over the river and through the woods to Grandmother's house we go," and Charlie Brown in his usual hang-dog position says sadly, "But my grandmother lives in a condominium."

Has the nostalgic picture of Grandma and Grandpa living in the old family home waiting for the kids and grandchildren to visit gone the way of the family farm? Or was that always more of a picture than a reality?

Personally, I never knew my grandparents. Three of them were dead before I was born. The fourth, although he lived long enough for me to know him, always lived at a considerable geographic distance from us and moreover never learned English. So I have essentially no memories of grandparents or nostalgia for family reunions at Grandma and Grandpa's house.

That is perhaps my own kind of loss. I don't miss what I never had, but I do feel, now that I have my own grandchildren, a kind of vacuum in that I have no personal experience of grandparents. No role models, so to speak. What are (busy) grandparents supposed to do? What do busy young parents expect from their parents nowadays?

The transitions we of our generation go through do have a profound effect on our kids. There is something about the loss of the familiar place that disorients everybody and everything and calls into question a whole sense of belonging. I confess, to my shame, that I haven't always been sensitive enough to that fact. It's one of the things my kids have to forgive me for.

But grandparents these days, at least as long as they are healthy, have much more freedom than our grandparents had, or even our parents. There is more disposable income, they live longer to enjoy it, they travel, they stay active, and it is becoming much less common that more than one generation lives in the same locality for extended periods of time.

Is that a loss? Perhaps it is, but maybe it gives today's grandparents more opportunity to introduce grandchildren to the wider world of experience. Next spring we hope to have our two oldest grandchildren spend a week with us in Arizona. We can hardly wait. We want to introduce them to the desert, the native culture of the Southwest, and many of the things we enjoy there, not to mention that the trip will allow them to experience their first flight. We look forward to a depth of contact with them that would be harder to have here.

So how do you and Johanna deal with all this?

Mary

Two
— over —
60



Dear Mary,

"So how do you and Johanna deal with all this?"

That seemed such a simple question when I first read it. However, it caused a number of tough discussions, and we still don't see eye to eye on all facets of this topic. So this response is my response more than Johanna's.

We keep loving our children as they keep unfolding their mature lives as individuals, partners and members of their various communities. We love and keep loving our grandchildren as they crawl/walk/run through their various stages of life.

However, I read in what preceded your question somewhat of an implication that there is a preferred pattern for living those loves, a "right way" of being a grandparent. And that "right way" is fading, you seem to suggest, because of personal experience, or because the changing financial and health circumstances of contemporary grandparents.

I'm not sure about that "right way"; in fact, I'm suspicious of it. In the 1970s, especially, I heard many discussions about how extended-family patterns were to be preferred to nuclear-family ones; how life for children living close to parents and grandparents was deemed to be richer.

Fair enough, and probably correct in some cases.

But I had personal and public reasons to not feel overly optimistic. For instance, after WWII, severe housing shortages caused many newly wedded couples to live with one or other set of parents, often in cramped circumstances. I've seldom heard glowing reports about those experiences. Within our own tradition I've come across appeals to the Covenant in defence of a pyramidal understanding of generations, with the authority of grandparents controlling (stifling! in my experience) the actual needs of children and even grandchildren, subtly or bluntly. (Ironically, "covenant" was one of the concepts that sustained many Reformed people in South Africa in their support of Apartheid.)

When I look around me I see many different sorts of relationships between grandparents, parents and children, and these relationships shift over time, as well. I remember that in the early years of our marriage (quickly blessed with children), Johanna's parental home still figured in our daily minds, and prominently on feast days, birthdays and Christmas, for instance.

But it took only a few years before the focus shifted to our own (nuclear) family life. Grandparents remained important, through visits, letters, photos, phone calls and talk within our own family. But over the years the number of visits dwindled, and Christmas and birthdays would occasion a card, perhaps a phone call, but not much more. Yet I've also witnessed how some of our own children in their adult lives came to re-establish personal contact with their grandparents through periodic visits with their own children (great-grandchildren). Some of my adult Dutch nieces and nephews visit my mother almost as much as their own parents do! These are not "musts," but particular acts of loving concern that flow out of particular circumstances of life. (Yet I wonder whether I would have visited my own had I stayed in Holland. My paternal grandparents died when I was about nine, and my memories of my maternal grandparents are not all that positive.)

You mentioned "loss of the familiar place" as potential trauma. I don't doubt it, and when I visit the Netherlands I still look for the ones that filled my own life.

Funny, though: by and large my "familars" are not those of my younger brothers. And "THE familiar" home is different for our children — the older ones and younger ones have very different memories, as we moved rather frequently. So which ones can be let go, which ones should be maintained?

Towards the end of October, Johanna and I will drive away, first to B.C. and then to Alberta, to visit faraway grandchildren. They will have grown inches and pounds each since we saw them last. We'll listen to their school and friends and sports stories. We'll watch them move and breath and have their being. And then we'll leave again. There will be a letter or two in the first few months after. And then silence for a long time. There will be conversation about us in their homes, and about them in ours.

But they won't miss us, or we them, in the daily warps and woofs of our respective lives. Yet we're not any old folks in theirs, and they are not any old teenagers in ours. And I hope that when our grandchildren can freely choose their relationships, and when we are too old and feeble to take initiatives any more, they will attend to us in ways of their choice.

*Love,
Adrian*

News Comment

Two weeks that were



Bert Hielema

I WONDER WHETHER there is another money unit in the world named after its image. We don't call the German Mark coin an eagle or the Russian ruble coin a bear. We don't call the Australian dollar a kangaroo, but we do call our dollar coin a loonie.

The past week we spent time in corn-rich Iowa and when I changed some loonies into real dollars, I received 60 cents U.S. for each Canadian dollar traded. When I came to Canada in 1951 I had \$200 on me which were worth \$220 American, or about double the value now. But things are not as bad as they look.

According to a recent survey among major currencies, the Canadian dollar is undervalued not by 40 per cent but by about 19 per cent, based on the PPP or Purchasing Power Parity. This gives the Canadian dollar the dubious distinction of being the most undervalued currency in the Western world.

This new method of valuation is best illustrated with what *The Economist* calls the "McDonald burger measure." When you buy a Big Mac in the U.S.A., the average price is \$1.99 (US), which translates with the exchange rate to \$3.08 Cdn. However, most Big Macs in Canada sell for \$2.39, or well below the American equivalent: a 20 per cent difference.

I had a striking experience a short while ago. I was shopping for a specific Honda generator and via the Internet contacted a number of American dealers. The reason I want to buy a generator is Millennium Bug. The day I came home the headline in the *Globe and Mail* read: "Army fears civil chaos from the Millennium Bug." Well, I want to be prepared in case Ontario Hydro lets me down. Last winter's ice storm was too close to us for comfort.

Anyway, the price for a 5000-watt generator in U.S. dollars (\$2300 US) was more than the price in Canadian dollars

(\$2,240). My point is that even though the Canadian dollar buys only 60 cents American, this does not mean that everything here is 40 per cent higher in price.

Our experience in visiting the U.S. frequently has taught us that such items as lemons and orange juice are often cheaper in Canadian dollars than in American dollars, even though these items originate in Florida. So, based on the PPP or Purchasing Power Parity, the Canadian dollar should be worth at least 80 cents American. Another factor is that companies set their prices to what the market can bear. I think that's why Coca Cola in Africa cost only a few cents a bottle, which is the actual price because it is basically colored, carbonated sugar water with some extract added.

WHAT THE MARKET can bear is a great question in Germany. You may know that Helmut (der Dicke) Kohl is now cooling his heals in retirement and has been replaced with Gerhard Schroeder, a socialist. We now have socialist governments in France, England and Germany. Can Canada be far behind? Bouchard and the PQ are basically Socialist while our friend Jean Charest is spouting the capitalist line. By the way, Jean Chretien, Joe Clark and Jean Charest all have JC as initials. That is perhaps as close as they come to being religious.

BACK TO THE WORLD SCENE. European labor likes to see its parties in power, and while the rest of the world talks about deflation and recession, the German four-million strong metal workers union is willing to go on strike for a 6.5 per cent wage increase, even though inflation is only 1.5 per cent. Apparently the words by Alan Greenspan and Paul Martin that the world is facing its worst financial crisis in 50 years is not

taken seriously in Germany, where the average worker has six weeks of paid holidays and already enjoys the shortest work week and highest wage in the world.

FURTHER ON GERMANY: for the last 20 years and more I have been driving diesel cars, for the simple reason that they are the most economical and last twice as long as other cars.

Well, there is good news about diesel engines. They have been refined to become a most perfect motor, a kinder and gentler machine. At the recent motor show in Paris, the VW people showed off the Lupo, and Toyota revealed the Yaris. Don't ask me why these cars have such strange names. Their striking feature is that they can travel 100 km on three litres of fuel. If you are still stuck on miles per gallon: this is an astonishing 93 miles per imperial gallon.

More good news: they have electronically controlled, high pressure fuel-injection which improves combustion and dramatically reduces toxic emissions as well as noise level.

YOU MAY REMEMBER the ozone layer. Not much is published about it even though the hole has grown by 15 per cent over last year. After a lousy summer in Europe where rain

was the steady forecast for weeks in a row, not many people there worried about skin exposure to the sun. Yet overall, the first nine months of the Year of our Lord 1998 have been the hottest on record, which also means that ultraviolet rays have been the highest recorded.

Ozone depletion is being caused by CFCs — ChloroFluorocarbons. In the more concerned part of the world, where people have the luxury to worry about the ozone layer and can afford to buy expensive suncream lotion, the manufacture of CFCs has stopped.

But not in China. Some 10 years ago in Montreal all nations of the world pledged solemnly to phase out CFC production, but new data from NASA (must I explain all these acronyms?) suggests that millions of people may be in for more sunburn.

It was first thought that ozone depletion would peak at 2005, but now I read that China has tripled its CFC production to 60,000 tons, and Russia, desperate for more hard cash, keeps on polluting too with CFCs.

These countries feed pollutants into the black world market where they fetch a good price for use in refrigeration and air conditioners. So, prepare for more ozone burning, which causes skin cancers, cataracts and immuno-deficiency problems, and may retard the entire

plant growing process as well. Global warming somehow makes the effects worse. No wonder we have a crisis in healthcare: the incidence of diseases is growing.

A WHILE AGO A READER called me a liberal. It sort of hurt. I now know why. I read in an interview with singer-poet Leonard Cohen something that resonated with me and fits in with that satanic item. Said he: "I feel that we're in a very shabby moment, and neither the literary nor the musical experience has its finger on the pulse of our crisis. From my point of view, we're in the midst of a Flood of biblical proportions, it's both exterior and interior. At this point it is more on the interior level, but it is leaking into the real world.

"I see everybody holding on in their individual way to an orange crate, to a piece of wood, and we are passing each other in this swollen river that has pretty well taken down all the landmarks and pretty well overturned everything we've got. And people insist, under the circumstances, on describing themselves as 'liberal' or 'conservative.' It seems to me completely mad."

Bert Hielema lives in Tweed, Ont. He tries to stay sane in this mad world. He thinks he is succeeding. You be the judge.

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<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p> <p>Our new e-mail address: ccadpromo@aol.com</p>	<p>DEGIER:</p>  <p><i>Congratulations to Mike DeGier on his graduation!</i></p> <p>MIKE DEGIER recently graduated from Wilfrid Laurier University in Waterloo, Ont., with an Honours Bachelor of Business Administration. Prior to university Mike attended Toronto District Christian High School. Mike has started his employment with Oxford Development Group in Toronto. Mike you are to be congratulated in your achievement and we wish you many blessings in your future studies towards a C.M.A. With love, Dad, Mom and Brad.</p>	<p>Hardenberg Woodstock the Neth. Ont. 1948 November 25 1998 "The eternal God is thy refuge" (Deut. 33:27). With thankfulness to God we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>HENRY and DINA RANTER (nee WESSELINK)</p> <p>We thank God for the years He has given them, and the great blessing they have been to us. Congratulations and love from your children, grandchildren and great-grandchildren:</p> <p>Jake & Annie Kikkert — Wingham, Ont.</p> <p>Ray & Nanda (Emma), Kevin & Darlene (Makayla, Hudson), Stan & Jane (Kelsey), Paul, Julie, Denise</p> <p>Rick & Ina Fitch — Woodstock, Ont.</p> <p>Michelle, Sarah, Jeff</p> <p>Emie & Alice Fast — Abbotsford, B.C.</p> <p>Sherri, Richard</p> <p>Fred & Laurie Ranter — Woodstock, Ont.</p> <p>Jennifer, Craig</p> <p>Tom & Freda Mathews — Woodstock, Ont.</p> <p>Nicole, Ryan</p> <p>Open house will be held on Saturday, Nov. 28, 1998, D.V., from 2 - 4 p.m., at the Maranatha Chr. Ref. Church (Fellowship Hall), Woodstock, Ont.</p> <p>Our parents' home address: 256 Victoria St. N., Woodstock, ON N4S 6W3</p>	<p>Groningen Brampton the Neth. Ont. Oct. 30, 1909 - Oct. 21, 1998 "Fear not, for I have redeemed you; I have called you by name, you are mine" (Is. 43). After a brief struggle with cancer, God called home</p> <p>INA DE VRIES (nee BOELENS)</p> <p>Wife of the late Dick De Vries. Dear mother of:</p> <p>Ralph De Vries — Mountain, Ont.</p> <p>Betty & Mike Palmer — Mississauga, Ont.</p> <p>Lou & Tammy De Vries — Titusville, Fl.</p> <p>Ron & Bonnie De Vries — Smith Falls, Ont.</p> <p>Jenny De Vries — Brampton, Ont.</p> <p>Fondly remembered by six grandchildren and three great-grandchildren.</p> <p>A memorial service was conducted at Holland Christian Homes on Oct. 23, 1998. Interment New Union Cemetery, Williamsburg, Ont., on Oct. 24, 1998.</p> <p>Correspondence address: B. Palmer, 2039 Davebrook Rd., Mississauga, ON L5J 3M4</p>	<p>On Friday, Oct. 23, 1998, ARIE VANDERSCHEE of 100 Robinson Rd., Simcoe, Ont., passed away at Norfolk General Hospital, at the age of 86. Beloved husband of Neeltje Stigter. Dear father to:</p> <p>Wynand & Gail — Calgary, Alta.</p> <p>Jacob & Elizabeth — Orono, Ont.</p> <p>Case & Alice — Delhi, Ont.</p> <p>Ben — Delhi, Ont.</p> <p>Harry — Richmond, B.C.</p> <p>Trudy & Sal DiPasquale — Nelson, B.C.</p> <p>Sylvia & Michael Heaad — Pickering, Ont.</p> <p>Nancy VanderSchee — South River Also survived by 15 grandchildren and one great-grandchild and a brother, Jan VanderSchee of Zeeland, the Neth.</p> <p>Funeral service was held on Tuesday, Oct. 27, at St. Paul's Presbyterian Church, Simcoe, Ont., Rev. John Cruickshank officiating. Interment at Oakwood Cemetery.</p>
	<p>Birthdays</p> <p>GEERTS:</p>  <p><i>Congratulations to George (Geert) Geerts on his 80th birthday!</i></p> <p>Happy 80th Birthday GEORGE (GEERT) GEERTS November 9, 1918</p> <p>An open house will be held at Wellington Christian Home, 1415 Upper Wellington Street, Hamilton, Ont., on Nov. 7, 1998, from 2 - 4 p.m.</p> <p>Please join the family in celebrating his birthday. Best wishes only please.</p>	<p>Celebration</p>  <p>With thanks to God, we congratulate our parents</p> <p>ARIE and ELLEN VAN EEK on the occasion of 40 years of ordained ministry. We wish them God's richest blessings as they enter this new stage of life called "retirement." We know that God will continue to use them both to bless others. With love from:</p> <p>Calvin & Gloria Van Eek — Kitchener, Ont.</p> <p>Andrew, Helena, Ellen Jane & George Nieuwenhuis — Calgary, Alta.</p> <p>Daniel, Ruth, Esther, Lisa Esther Van Eek & Simon du Toit — Sioux Center, Ia.</p> <p>Katherine, Nicholas Shirlene & Michael Abma — Grand Rapids, Mich.</p> <p>Annalise, Aaron, Lydia John & Julie Van Eek — Strathroy, Ont.</p> <p>Home address: 23 Niska Drive, Waterdown, ON L0R 2H3</p>	<p>Feb. 14, 1965 - Oct. 21, 1998 "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation will be able to separate us from the love of God that is in Christ Jesus" (Rom. 8:38, 39).</p> <p>On Wednesday, Oct. 21, 1998, the Lord took unto Himself</p> <p>DAVID MICHAEL ENSING in his 34th year. Dearly loved son of Henk and Inge Ening (Klapwyk), of Guelph, Ont. Dear brother and uncle of: Rick & Deb Ening — Rockwood, Ont. Steve & Jeanette Ening — Guelph, Ont.</p> <p>Tyler, Lyndsey Predeceased by his brother, Jeffrey, in 1981.</p> <p>Correspondence address: Henk and Inge Ening, 5416 Wellington Rd. 39, R.R. #5, Guelph, ON N1H 6J2</p>	<p>For Rent</p> <p>For rent: One bedroom apartment. Upper duplex. \$650, first and last. Available Dec. 1, 1998, in the St. Catharines, Ont., area. Please call (905) 685-3855.</p>
				<p>Personal</p> <p>Christian patriot: farmers background, well educated, travelled; passion for history concern for the future; has place in his life for mature yet openminded lady for fulfillment of our lives. Gen. 2:23, 25; Job 8:7-9. Picture, confidential. Send letters to: P.O. Box 95003, Stouffville, ON L4A 1J1</p>
				<p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7</p>
				<p>House Exchange</p> <p>Dutch family in Veenendaal, the Neth., looking for Canadian family — preferably in Brampton-area, Ont. — to participate in a house exchange, June 24 - July 14, 1999. Call Len Roos at (905) 793-8213 during the day.</p>

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Bed & Breakfast	Teachers	For Sale	Job Opportunities
<p>Bed & Breakfast in Holland Book your holiday at a farm house on the beautiful island of Schouwen-Duiveland, Zeeland, the Neth. Close to the Delta-works. Pension, apartments and camping-site. Fam. Passchier-Boot Lockershofweg 7 4326 SE Noordwelle The Netherlands Ph.: 011-31-111-462398</p>	<p>LISTOWEL, Ont.: Listowel Chr. School is looking for a teacher's assistant in a Kindergarten/Grade 1 split two or three mornings per week, beginning in Jan. 1999. Applicants with experience and/or certification will be given preference. Send applications/resumes to: Listowel Chr. School P.O. Box 151 Listowel, ON N4W 3H2 Att: Mr. G. Bierma</p>	<p>For Sale: Three cemetery plots. \$1,500 for all three. Near Toronto International Airport. Call (705) 725-9016.</p> <p>For Sale: JOHANNUS Sweelinck III Organ. 3-Man., 32-note AGO pedal, 52-stops etc. Dealer demo. Full warranty. Suitable for church or home. Ext. channels available. Call (519) 688-3540.</p>	<p>Diaconal Ministries in Eastern Canada invites applications for a Diaconal Outreach Ministry Developer</p>
<p>Teachers</p> <p>CLINTON, Ont.: Clinton and District Chr. School currently presenting Christian education to 234 students grades K - 8, invites applications for a teaching opening caused by a maternity leave. Grade 7 (some rotation to Grade 8) effective March 22 until June 30, 1999, with possible extension to December of 1999. Interested applicants should submit a letter of application, resume, college transcripts, personal philosophy of education and references no later than Dec. 2, 1998, to: Clarence Bos, Principal Clinton and District Chr. School Box 658, Clinton, ON N0M 1L0 Phone: (519) 482-7851 Fax: (519) 482-7448</p>	<p>MARPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is now accepting resumes for a full-time Grade 3 teaching position starting on Jan. 4, 1999. Our school is located 40 min. East of Vancouver in the city of Maple Ridge. Full resumes should be directed, by Dec. 4, to: Rod Berg Haney-Pitt Meadows Chr. School 12140 - 203rd Street Maple Ridge, BC V2X 4V5</p>	<p>For sale: SJOELBAKKEN: Dutch shuffleboards, hardwood, heavy duty. (\$135 Cdn., \$125 U.S., shipping incl.). D. & J. Koomans, R.R. 3, Chatham, ON N7M 5J3. (519) 351-7667; www.jra.on.ca/sjoebak</p>	<p>Diaconal Ministries has just adopted new goals which include a renewed focus on diaconal outreach in the community. We will work in partnership with other CRC agencies to help deacons & churches reach out in Jesus' name.</p>
<p>FRUITLAND, Ont.: John Knox Memorial Chr. School invites applications for an interim music teacher. This position is 50% part-time, involves teaching music to grades 4 - 8 on a rotary schedule and is scheduled to begin in mid-January 1999. Interested teachers should contact the Principal, Mr. Julius de Jager, for additional information and application forms. Phone: (905) 643-2460 Fax: (905) 643-5875</p>	<p>EDUCATION COMMITTEE P.O. Box 868 Renfrew, ON K7V 4H3 Attention: Joyce Hultink</p>	<p>How to LOCATE everything you own on Jan. 1, 2000, (or leave it to the computers) Keep your own accurate records in Family Documents In all good bookstores. Softcover \$9.95 Hardcover \$24.95 By mail add \$2.00 S&H to cheque Waterside House Publishing 714 Vine St. St. Catharines ON L2M 6Z6 Tel 905-935-5047 1-800-665-6420</p>	<p>The Diaconal Outreach Ministry Developer will:</p> <ul style="list-style-type: none"> • Help diaconates and churches do needs assessments and start outreach ministry • Help diaconates to start projects funded through Operation Manna • Guide these projects to develop an effective word/deed ministry <p>This is a half time position to begin Feb. 1, 1999. Please submit your letter of application complete with a resume, by December 7, 1998, to: Diaconal Ministries 350 Scott Street, #17 St. Catharines, ON L2N 6T4 For more information or a job description please contact: Ben Vandezande at (905) 646-4511; fax (905) 646-5183</p>
<p>WOODBRIDGE, Ont.: Toronto District Chr. High School requires an additional full-time teacher for second semester. Needed is a teacher for Grade 9 courses (science, English, geography). Please send resume, credentials and statement of faith to: Ren Siebenga c/o Toronto District Chr. High School 377 Woodbridge Avenue Woodbridge, ON L4L 2S8 e-mail: rsiebeng@tdchristian.on.ca</p>	<p>PASTOR Houston Chr. Ref. Church in beautiful northwest British Columbia is seeking a full-time pastor to provide sound biblical preaching, ministry to youth and pastoral care. The church membership stands at 67 families; which translates into 169 professing members and 154 non-professing or baptized members. Please send a copy of your profile. A church profile is available upon request. For more information please contact: Rick Delau, Search Committee Houston Chr. Ref. Church Box 6, Houston, BC V0J 1Z0 Phone: (250) 845-7756 Fax: (250) 845-7578</p>	<p>For Sale: Electronic house organ. 2 x 44 keys, rhythms, cord computer, 13 foot pedals. (519) 376-8344</p> <p>Barber shop Barber shop available in Waterdown, Ont., due to retirement. Phone: (905) 689-8335.</p>	<p>PRINCIPAL The Red Deer Chr. School is currently accepting applications for the position of principal. The position includes both administrative and teaching responsibilities. The Red Deer Chr. School is a K-9 school with an enrolment of approximately 200 students, located in Red Deer, Alta. Applicants must be a professing Christian, have previous administrative experience, have a strong commitment to Christian Education, and have a B.Ed. (minimum) (must be Alberta Certified). The successful candidate will demonstrate strength in the areas of visionary leadership, staff development, commitment to excellence, building relationships and administrative skills. Salary: The compensation package includes a teacher's salary schedule multiplied by the administrative responsibility factor of 1.2. Benefits include medical, dental and life insurance coverage. The current teacher salary range for the Red Deer Chr. School for 1998-99 is \$27,471 - \$42,846. Application process: Send application, including cover letter, resume, a statement of faith and a statement of philosophy of Christian Education to: Gord Inglis, Chairman Principal Search Committee Red Deer Christian School 5210 - 61 Street, Red Deer, AB T4N 6N8 Application deadline: Dec. 15, 1998 (All applications will be acknowledged by Jan. 15, 1999).</p>
	<p>EH JJ SHOW Christian TV Entertainment Times: Vision TV Cable Network Thursday mornings 6:30 a.m. ET & PT 7:30 a.m. MT & AT Also CJIL-TV (The Miracle Channel) Lethbridge, Alberta 9:30 a.m. and a repeat in evening Sponsored by Voortman Cookies Web page: www.ehjshow.com</p>	<p>Interested in placing an ad. Contact us for details.</p>	<p>E-mail: ccadpromo@aol.com</p>

Classifieds

Job Opportunities	Job Opportunities	Miscellaneous
<p>Golden Fish and Chips, Hamilton, Ont. Energetic, mature help wanted. Must be able to work days and some evenings. Call (905) 575-7141 (days) or (905) 679-4386.</p> <p>Social Service Work — Become a part of our team of committed professionals providing loving care for needy children.</p> <p>Mutual Support Systems, a parent model network of rural group foster homes in the Niagara Peninsula for children experiencing emotional and behavioral difficulties is searching for the following as part of its potential growth plan:</p> <p>1) Families in the Niagara Peninsula that are interested in learning more about fostering children in their own home.</p> <p>2) Group foster parents. This full-time position is suitable for a married couple and includes salaries, benefits, and housing for both candidates.</p> <p>Please contact our Personnel Manager at:</p> <p>Mutual Support Systems P.O. Box 397 Fenwick, ON L0S 1C0 (905) 892-4332 E-mail: mutual@mutualsupport.net Visit us at http://mutualsupport.net</p>	<p>Bulkley Valley Christian School is looking for a PRINCIPAL for its elementary campus. Located in scenic Smithers, B.C., BVCS is looking for a Christian teaching principal for its 215 students in grades K-5, effective September 1999. This position will have administrative duties for 60-70% of the time with teaching duties for the rest.</p> <p>Bulkley Valley Christian School is a parent run, board directed, interdenominational school, grades K-12, with approximately 430 students at both campuses. Total teaching staff is 28 with 14 at the elementary campus. For more information, please contact Rob Cote or John Bronsema. Interested applicants may forward their resumes to:</p> <p>Rob Cote, Search Committee Chair Box 517, Telkwa, BC V0J 2X0, (250) 846-9322 or John Bronsema, Principal c/o Bulkley Valley Christian High School P.O. Box 3635, Smithers, BC V0J 2N0 Phone: (250) 847-4238/Fax: (250) 847-3564 Application deadline is Dec. 18, 1998</p>	<p>Hope Christian Reformed Church</p> <p>With thankfulness to God, we are pleased to announce that Hope Chr. Ref. Church of Brantford, Ont., has been blessed with the construction of a new church on Buchanan Crescent. We invite all former members and acquaintances to come and celebrate with us as we begin this new chapter as the Chr. Ref. Church in Brantford.</p> <p>* Final Service of Thanksgiving at 17 Patterson Avenue on Sunday, Nov. 29, 1998, 6:00 p.m.</p> <p>* New Church Dedication Service at 64 Buchanan Crescent on Friday, Dec. 18, 1998, 7:30 p.m.</p> <p>* Open house at 64 Buchanan Crescent, Saturday, Dec. 19, 1998, 1 to 4 p.m.</p> <p>For more information, contact John Gilson (519) 756-6534, e-mail: jgilson@bfree.on.ca</p>
<p>Church News</p> <p>Christian Reformed Church</p> <p>Call extended: — to Grace CRC, Cobourg, Ont., Rev. Jack and Anita VanderHeide, currently interim Pastor of Dixons Corners, Ont.</p> <p>Call accepted: — to Grace CRC, Cobourg, Ont., Rev. Jack and Anita VanderHeide.</p> <p>Available for call: — Classis E. Canada, at its Oct. 23, 1998, meeting, decided, after he successfully sustained an examination to be admitted to the Ministry of the Word in the Christian Reformed Church in North America via Article 7 of the Church Order, to grant Mr. Hilbert Vander Heide his request, and to declare him eligible for a call. This decision was made with the concurrence of the synodical deputies of classes Huron, Quinte and Toronto. Classis Eastern Canada heartily recommends that churches consider Mr. Vander Heide for a call. Mr. Vander Heide may be contacted at 1198 Lockhart Mountain Rd., Coldbrook, NS B4R 1C1; (902) 679-5287.</p> <p>James Kooistra, Stated Clerk.</p>	<p>CALVIN College</p> <p>REFERENCE & INSTRUCTION LIBRARIAN</p> <p>The Hekman Library (http://www.calvin.edu/library/) of Calvin College and Calvin Theological Seminary (Christian Reformed Church in North America) invites nominations and applications for the position of Reference and Instruction Librarian. The Reference and Instruction Librarian will be the leading member of the Reference and Instruction Team that provides reference assistance, instruction services, and acts as liaison to the faculty and students of the Calvin community.</p> <p>Team responsibilities include staffing the Information Desk on a regular basis during the day and in a rotation schedule for evenings and weekends; providing on-demand instruction for faculty requesting training in the use of library resources; extensive liaison service to academic departments, including collection development; and maintaining a high-quality reference collection. Individual responsibilities include supervision of Interlibrary Loan and Cayvan Music staff; liaison to four or five departments; and co-ordinating the efforts of the other Reference and Instruction Team members.</p> <p>Minimum qualifications are an MLS or MLIS; commitment to the Reformed (Calvinistic) faith; experience in reference (traditional and digital); ability to work in a team environment; demonstrated ability to teach; aptitude for supervising peers; conversant with the latest computer technology as it relates to library services.</p> <p>Send a cover letter, resume, and names, addresses, and e-mail addresses of at least three references to Connie Bellows, Director of Human Resources, Calvin College, 3201 Burton SE, Grand Rapids, MI 49546. Deadline for applications is Jan. 8, 1999.</p>	<p>CONCERT ORGANIST & ORGAN CONSULTANT</p> <p>available to advise on the purchasing of new Pipe or Electronic Organs for Church or Home, and on the rebuilding of existing Pipe Organs.</p> <p>For more information contact: Dr. John van der Tuin, A.R.C.T., A. Mus., B. Mus., M. Mus., D.M.A. 8 Olivetree Road, Apt. 503, Brantford, ON N3R 5Z2 Tel: (519) 752-5498 Fax: (519) 759-0933</p> <p>50th Anniversary Celebrations Ebenezer Christian Reformed Church, Jarvis, Ont.</p> <p>Celebration Evening Date: Friday, Nov. 27, 1998 Time: Social Hour 6:30 - 7:30, program 7:30 p.m. Place: Port Dover Community Centre St. George Street, Port Dover, Ont. Join us for an evening of celebration and thankfulness to God.</p> <p>Saturday Brunch Time: 10:30 a.m. Place: Ebenezer Church in Jarvis This will be a time to reminisce with former and present members. Sunday worship services on Nov. 29, 1998, at 10 a.m. and 7:30 p.m. with former pastors and special music. Please call (519) 587-5069 by Nov. 21 to reserve your brunch tickets.</p> <p>C.S. LEWIS: An Anglican for Our Time</p> <p>Three lectures marking the 100th anniversary of the birth of C.S. Lewis, Saturday, Nov. 14, 1998, at St. John's Church, York Mills (Toronto), 19 Don Ridge Drive (ample parking on site; near York Mills subway station). 1:30 p.m.: <i>The Life of C.S. Lewis</i> by Dr. Ian Storey, Professor and Chairman, Department of Ancient History and Classics, Trent University. 2:30 p.m.: <i>The Spirituality of C.S. Lewis</i> by Dr. Nancy-Lou Patterson, Professor Emerita of fine arts, University of Waterloo. 3:30 p.m.: <i>C.S. Lewis the Prophet</i> by Mr. Michael Coren, syndicated newspaper columnist, CFRB radio and Crossroads Christian TV talk show host.</p> <p>Free admission - Refreshments provided Sponsored by the Prayer Book Society of Canada, Toronto Branch</p>
<p>CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES available 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info., call (519) 233-7296 or (519) 482-7862.</p>	<p>READING SOMEONE ELSE'S COPY of <i>Christian Courier</i>? Stop! Get your own! 1 (800) 969-4838 (Only \$23.50 for 26 issues if you're a new subscriber under 40)</p>	

NOVEMBER 6, 1998

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Miscellaneous

Miscellaneous

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Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Oct. 9-Dec. 9 CPJ's 35th Anniversary Celebrations - attend an evening of thankfulness and reflection. Call CPJ at (416) 979-2443 or 1-800-667-8046 for info. about your area's event. Nov. 4: Winnipeg, MB; Nov. 5: Regina, SK; Nov. 6: Edmonton, AB; Nov. 7: Calgary, AB; Nov. 9: Smithers, BC; Nov. 10: Vancouver, BC; Nov. 11: Victoria, BC; Nov. 12: Abbotsford, BC; Dec. 4: Toronto, ON; Dec. 8: St. Catharines, ON; Dec. 9: London, ON.

Nov. 6-7 Conference: "A Time to Talk: Toward Abuse-Free Church Communities," at the Grey Nuns Retreat Centre, Edmonton, Alta. Keynote speakers: Beth Swagman and Ken Blue, 10 workshops. For info. call Dr. Harry Van Belle at (403) 440-4661.

Nov. 14 C.S. Lewis: An Anglican for Our Time. Three lectures marking the 100th anniversary of the birth of C.S. Lewis, St. John's Church, York Mills, 19 Don Ridge Drive. Time: 1:30 p.m.

Nov. 15 Dutch worship service led by Rev. John Klomps, 3 p.m., CRC, 70 Hwy. 53 E., Ancaster, Ont.

Nov. 21 Giant Bazaar, 10 a.m. - 9 p.m., Calvin Chr. School, 300 Scott St., St. Catharines, Ont. Children's games, baked goods, crafts and plants. Lunch, tea, supper served. Auction at 7 p.m. Info.: (905) 937-6302.

Nov. 26 "New Direction for Life Ministries - Toronto Annual Dessert Celebration and Fundraiser" from 7:30 - 9:45 p.m., with speaker Mary Stewart Van Leeuwen, at Grace Toronto Church, 95 Trinity Street, Toronto. Call (416) 921-6557.

Nov. 27 Ebenezer CRC, Jarvis, Ont. will be celebrating 50 years of service to our God at 6:30 p.m. at the Community Centre, Port Dover, Ont. All former and present members are invited to attend. Info.: (519) 587-5069.

Nov. 28 Organist Willem van Suijdam plays a recital at 7:30 p.m., Recital Hall, The Music Group, 5205 Harvester Rd., #2, Burlington, Ont. Free admission!

Dec. 18 Organ recital by Jonathan Oldengarm, 7:30 p.m., Central Presbyterian Church, Hamilton, Ont. Info.: (519) 338-3214.

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Christian business group calls for covenantal relationships

Alan Doerksen

NIAGARA-ON-THE-LAKE, Ont. — Christian business leaders should follow God's definition of success, not Satan's, says Alan Ross, the President of Fellowship of Companies for Christ International (FCCI).

FCCI is a U.S.-based Christian business group which is getting started in Canada under the name Fellowship of Companies for Christ Canada (FCCC). In late October, FCCC held its first Canadian conference in Niagara-on-the-Lake, Ont. With the underlying theme of covenantal relationships. Alan Ross and other speakers focused on how employers should work at improving their relationships with God, and with their employees, customers and suppliers.

Satan's definition

In his keynote address, Ross drew a clear line between God's definition of success and that of Satan. In Matthew 4:8 and 9, Satan showed Jesus "the material wealth of the world," said Ross. That was Satan's definition of success.

But Jesus gave his definition in Matt. 4:10: "You shall worship the Lord your God, and Him only you shall serve." Ross described the second definition as "the thing that is most difficult to do." It's an easier thing to pursue wealth.

But Ross asserted, "We have to covenant with God to do business His way." He defined this

kind of covenant as seeking the best for others on God's behalf.

Ross warned that Satan does not always ask us to worship him directly. Instead, "he'll have us bow down and worship creation," or material things, such as



Alan Ross

luxury cars. "If we hold onto the things of the world, that's where our heart is."

Ross stressed that making money is not a bad thing. "The world has turned profit into an evil thing," he said. But he referred to profit as "a godly thing."

Still, Ross gave his opinion that in heaven whatever money we have earned will count for nothing. What will matter much more is the relationships we had with people. "God will ask, 'What did you do with the

relationships I brought your way? ... Did you tell them about my Son?'" said Ross. "If you will truly serve God, you will do it by serving people."

"God wants to bless you," Ross told the gathering of about 60 business people and spouses. But unlike supporters of the "prosperity gospel," who says God wants Christians to be rich, Ross pointed out, "Whether God chooses to bless you financially isn't the issue." The issue is that God wants our hearts.

Ross challenged his listeners with the question, "Will you act covenantally to ones who betray you, or will you act vengeance?" Business people, including Ross himself, are sometimes betrayed by others. But when God allows suffering, "he wants us to do something positive with it," Ross emphasized.

Christians should try to be a positive influence on others through their workplace, said Ross. "You could have only one employee but touch hundreds for Jesus."

If they work in a covenantal way, Christian business people can "change the world one company at a time," Ross concluded.

Although there are already several Christian business groups in Canada, FCCI claims to be different. One distinctive Ross pointed out is that FCCI includes spouses at meetings and in the organization.

"We are an equipping ministry," Ross added. "We equip you

for being successful in business." FCCI has a number of practical resources to accomplish this, such as The Master's Institute — a series of training seminars for management-level business leaders. FCCI also has audio-visual resources available which deal with practical challenges faced by businesses. These resources set FCCI apart from other Christian business groups, Ross suggests.

Henry Van Boxtel, a Canadian businessman who organized the fall conference, says that FCCC is different from other Christian business groups because it focuses on managers and business owners.

However, there is another new Christian group which also focuses on management level business leaders: the Council of Christian Chief Executive Officers (CCCEO), which CC covered in its October 23 issue (page 3).

Van Boxtel explains that FCCI, which started about 20 years ago in the U.S., is currently working at getting charitable status in Canada. He and Jonathan Shaw, a business colleague, formed an advisory board earlier this year and are making further plans to expand FCCC. FCCC, like its American sister agency, is interdenominational.

"We would like to see local fellowships start," says Van Boxtel. One such group has already started in Parry Sound, Ont., and is meeting on a biweekly basis.

News Digest

Seeking Sodom and Gomorrah

religiontoday.com — A scholar is looking for Sodom and Gomorrah. English-born Michael Sanders, who lives in Irvine, Calif., says NASA satellite photographs may show that the lost cities were destroyed in a catastrophe about 5,000 years ago, and that their ruins exist beneath the salty waters of the Dead Sea, the *London Times* said.

Sanders, who bases his theory on research that began 30 years ago, hopes to lead an expedition next year to the 1,200-ft. depths of the sea. He will use the two-man mini-submarine that discovered the sunken liner *Lusitania*, examining shapes that appear like ruined buildings on the photographs. Sanders says finding the cities "will have a very profound impact on how people view the truth of Bible."

Voice-mail thieves

TORONTO — Watch out for your voice-mail or it might get stolen! According to Henry Holcomb of Knight-Ridder News, "Thieves have called voice-mailboxes of people like you and made a recording of your personal greeting, so they could put it back on later. Then, using your easy-to-break pass code, they have replaced your greeting with this one: 'Hello. (Pause) Yes, I will.' Then they place long-distance calls — many have called overseas — telling the operator to charge the call to your phone. The operator calls to be sure the person at that number will accept the charges, and hears, 'Yes, I will.' When they're finished calling, they restore your greeting so you'll never know what happened."

CleanNet washed down the drain

Alan Doerksen

ANCASTER, Ont. — A Christian Internet provider that offered a clean connection, free from pornography and hate material has mysteriously vanished, leaving many investors and customers cut off.

CleanNet was an Internet server set up a year ago by Jim Garrow, a Christian entrepreneur and educator based in Guelph, Ont. His company, International Internet Alliance (IIA), marketed CleanNet as an effective way to protect children from objectionable Internet sites. CleanNet used what Garrow called "scrubber technology" to block Internet sites at the source (see

CC Nov. 14, 1997, p. 1).

Last fall, the Ontario Alliance of Christian Schools (OACS) made an agreement with IIA that offered member schools the opportunity of selling CleanNet subscriptions as a way to raise funds. Each school would receive \$5 for each subscription sold. In addition, at least one OACS school, Woodland Christian High School near Guelph, used CleanNet.

But according to a Christian-Week report, Bell Canada cut IIA's phone lines in June because Garrow could not pay his bills — estimated to be as high as \$350,000. Also cut off were almost 200

individuals who had bought franchises from Garrow to market CleanNet. Among them were Murray and Audrey Scott, who spent \$12,500 for a license to provide CleanNet to customers in Burlington, Ont.

Some people may be out of even more money. Garrow sold licences for up to \$100,000 for regional franchises. One unconfirmed report had Garrow selling a license to an individual for the province of B.C. for \$1 million.

Murray Scott says that individual lawsuits or one class action suit may be the only way to regain any money from IIA.

According to John Vanasselt,

director of communications for OACS, that agency has lost no money to IIA. "We were not an investor," he explains. "We were given a role as a sales agent."

Although Woodland Christian High School lost its CleanNet connection, the school simply switched to another Internet provider: Burlington Network Services. Woodland probably lost no money because the school paid a monthly fee for its CleanNet connection and stopped paying when the service was cut off.

"None of our schools are planning legal action," says Vanasselt.

Sosa helps victims

religiontoday.com — Sammy Sosa is a hero again. The Chicago Cubs' outfielder, who finished the season with 66 home runs, has been honored by New York Catholics for helping victims of Hurricane Georges. The storm devastated the Dominican Republic, Sosa's homeland, and he has raised funds to help alleviate suffering. New York Cardinal John O'Connor presented Sosa with the Pope John Paul II medal at a Mass Oct. 18. Sosa received \$15,000 toward helping the hurricane victims.